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BIOGRAPHY.

MEMOIR OF THE REV. HUBERT STOGDON.

[Concluded from p. 62.]

MR. STOGDON addressed the public from the press, several times, with ability and reputation. He annexed his name but to one of them; which was a sermon, entitled, "The Character of a Primitive Preacher," in 1718, delivered first at Thorne-ton and afterwards in Exeter.

One of his anonymous publications arose from a singular incident. Mr. Read, who had been several years a pupil of Mr. Hakket, and was designed for a Dissenting minister, being removed to Oxford and becoming a commoner at Bahol College, on returning to the city, showed that he had espoused high and rigid notions. Among other sentiments of this complexion, which he advanced, he often gave it as his opinion, that "baptism as administered among the Dissenters was null and invalid." On this principle, he thought it his duty to be baptized by some minister of the national church. He was accordingly baptized in 1714, by Mr. Jenkinson, a clergyman, in the parish church of Heavitree, one mile from Exeter; two other

clergymen, Mr. King and Mr. J. Walker, stood god-fathers on the occasion. This act of re-baptization made a great noise in the city and neighbourhood. The Dissenters laughed at the bigotry and pitied the uncharitableness of those who were concerned in it. A Dissenting minister of the first respectability in the City, Mr. John Withers, took up his pen, on the subject, in a Tract entitled, "A Caveat against the new Sect of Anabaptists, lately sprung up at Exon: shewing the Novelty and Schism, the Absurdity and dangerous Tendency of their Principles and Practices who were concerned in the Re-baptization of Mr. Benjamin Read. In a Letter to a Friend." Mr. Read published a reply. Mr. Withers, not being at leisure to proceed in the controversy, the prosecution of it was assigned to Mr. Stogdon, though he was only in his 23d. year; and, in a little time, he published a smart and judicious piece, entitled, "A Defence of the Caveat against the new Sect of Anabaptists, &c."

Mr. Stogdon was also the writer of another Tract, entitled, "Seasonable Advice relating to the Present Disputes about the Holy Trinity, addressed to both contending Parties." This piece, which is now before me, truly answered its title: it was composed with temper, in a conciliating strain, and abounded with remarks judiciously appropriate to the parties, with whom it remonstrates in favour of mutual candour and forbearance. No tract, at that juncture, had been written in that peculiar way. It met with very favourable reception, and it seems, was much read. "I am very sure," whatever effect it had, "that labour of love," saith Mr. Billingsley, "cannot be forgotten or go unrewarded by our common Lord, whom in every thing he served with all his power."

The few pieces which came from Mr. Stogdon's pen, though they did not exceed the size of a casual and temporary pamphlet, if an opinion can be formed from the preceding Tract, must have indicated a strength and vigour of intellect, and the acquirements of learning. His mental faculties were distinguishing. "He had a penetrating judgment; a clear and judicious turn of thought; a distinct and comprehensive view of things; was quick to discern the proper difficulties on both sides of a question, and where the stress and point of difficulty lay." He was often heard to say more on that side, which in his own view was erroneous, than the most zealous defenders of it had advanced. He was a close and solid reasoner; and his understanding was richly furnish-

ed. He had a great vivacity and quickness of thought in union with a faithful and tenacious memory.

He was not so happy in his bodily appearance as he was in mental powers. He suffered, through a great part of his life, from a very weak unhealthy constitution; and, when he was about eleven years of age, a childish trick was attended with an accident, that gave ever after a deformity to his person, which often drew ridicule on him. "He was far from insensible of contempt; but never was one more manly and graceful in bearing, or more quick and ingenious in throwing it off." The time being pretty well known, when he would pass through the city of Wells, on his way to Wookey, it was common for some, standing at their doors, to give notice of it to others, and all were prepared to expend upon him their respective funds of wit. If he frequently was as one who heard not, sometimes he would stop, and by a direct and steady look, with a word or two, put one or other of them out of countenance and make him ashamed. Once in company with many persons, in a place of public resort, as he was reading one of the journals, he came to a letter, basely designed to ridicule a person of his make, on which he said; "Here is a letter to me," and read it out calm and undisturbed, as he had the rest of the paper.

His general strain of conversation was pleasant and facetious; as his manners were courteous and obliging. "Wit and innocent humour, decent and good natured freedom; good sense and solid

reasoning; wisdom, virtue and piety; all these had such a reasonable and beautiful mixture in him, as made his company exceeding agreeable, entertaining, useful and much desired."

His integrity of mind, as it discovered itself in his search after truth, in his openness to conviction and in the frankness of the avowal of his sentiments, has appeared in his history: it was indeed a remarkable trait in his character. Wherever it led him, he would go. No consideration had weight enough to lead him into any practice or to betray him into any omission, for which his own heart should reproach or condemn him. A gentleman, from pure friendship, once addressed him thus: "Mr. Stogdon, you are capable of doing a great deal of service in the church; I am sensible of your abilities. I would have you be cautious as to the declaration of your sentiments; or conceal them, using your Christian prudence." To this he replied: "Do you sir, suppose it to be the duty of a minister to declare what he thinks is truth?" "Not," said the gentleman, "at all times: for, if you do declare it, you will cut off your usefulness; and throw yourself out of the ministry and have no congregation." "But," replied he, "do you think sir, THAT is no part of usefulness? I esteem it the noblest, If I can serve Christ in suffering, which every body will not do; though preachers are many. And glad should I be, if I could serve him that way even by suffering for him." The gentleman still insisted on it, that Christian prudence will oblige persons to avoid

those things that render them useless, or unpopular. To which Mr. Stogdon answered: "Do you suppose, that I have not those inclinations which you and other men have to live easy, if I could do it with a good conscience. But I fear, the greater part of *Christian prudence*, will be termed another day, *worldly policy*. Therefore, pray sir, do you, or some of you, that insist so much upon the *prudential scheme*, write a book, by which I may be informed, where the difference lies between *worldly policy* and *Christian prudence*; and if it be made clear to me, I will take what you call Christian prudence."

It will further show to advantage this part of Mr. Stogdon's character, to lay before the reader the reflexions which passed in his own mind on preparing the only sermon he ever preached in the Trinitarian controversy. He had discoursed a year on detached subjects, and then thought it time to begin a regular body of divinity. He commenced this course with a preparatory sermon, to shew the connexion of natural and revealed religion. He then treated of the being and attributes of God. In the series, he came to consider the UNITY of God.

"Here," as he states the matter in a letter to a friend, "I had some debate with myself, whether I should defer the doctrine of the *Trinity*, till I came to revealed religion; or give my thoughts of it now. I saw it to be as an important article, as perhaps most in religion. And I could not tell how I could lift up my head at the great day, if I did baulk or shun such a solemn point, when it came in my way. I did not see, but I might as well skip any other attribute, as this of *UNITY*. And then how could I be said to 'declare the whole counsel of God;' or 'not to keep



back something which was profitable; whether it was grateful, or no. It is but protracting the time through fear, a little longer, thought I; I was as good do it now: and I shall have passed my test with men the sooner; and I shall see, whether God has any work for me to do, or no, in his vineyard. And I did indeed, long to know, what was to be my lot. I was resolved not to go out of my way to meet it: and I could not tell how to go out of my way to avoid it. I will trust God with myself and with the success of his own truths. It was ungrateful work to flesh and blood, I am sure; and I would gladly, God knows, have been excused, if I had thought it right."

In that sermon, he delivered, he tells us, his sentiments freely and fully; and referred the matter to the judgment of his hearers. Upon this several of his small congregation left him. Some ministers used their influence to create uneasiness in those who remained. Mr. Stogdon took occasion therefore, in about a quarter of a year afterwards, to preach one Lord's-day morning on these words; "The greatest of these is charity;" and, in the afternoon, on this passage, "It cannot be, but offences will come: but woe be to those, by whom they come." After the sermons, he desired them to consult among themselves, "whether he might be useful to them any longer or no; he understood two were dissatisfied and knew not how many more." He added, "You know my life, my preaching and my principles. If I can do no good, I will do no hurt. I am ready to give place to any other that you shall think will be more profitable to you than myself. Now consider once for all and take notice of this, I will have no more trouble from you hereafter on this head." He withdrew, and

they unanimously agreed to acquiesce in him. On which he wrote to his friend: "I have heard no more of it since. I am not solicitous about what may be; I labour to keep a conscience void of offence towards God and towards all men; therefore comfortably look for the mercy of God to eternal life."

Mr. Stogdon was once persuaded to disavow Arian principles, without mentioning his opinion concerning the subordination of the Son. This was alledged against him as a self-contradiction. He was convinced, that both were manifestly consistent, and that he did himself justice in disclaiming the peculiar sentiments of Arius, and endeavouring to wipe off aspersions for opinions which he did not believe: yet, as an appearance of self-contradiction was afforded, he found, to those who knew nothing of the matter, or had no correct ideas on it, he judged what he had done inexpedient, and could never reflect on it without regret as a blemish on his conduct: so tenderly concerned was he to avoid every appearance of insincerity and guile. An abhorrence of every thing mean and base, and contrary to the excellent rule of doing as he would be done by, marked also his private life; in which he showed himself a wise and prudent, a steady and faithful friend and the most generous adversary.

The liberty of inquiry and of judging for himself, which Mr. Stogdon claimed in his own case, he liberally granted to others. He deemed it unrighteous to judge rashly of the opinions as well as of the practices of others, especially of ministers: and he



had a just resentment of ascribing to men opinions they disowned; or consequences of their opinions which they disclaimed. He abhorred the thought of practising any kind of iniquity in the cause of truth; and his whole conduct was marked by candor. He was an exact observer of the rules of civility, propriety and decorum in his behaviour to others. He exceeded the generality of even candid persons in the charitable construction he put on the words and actions of men; and was thought to have often said that for others which they would

scarcely have offered for themselves.

Through the whole of life he was always remarkable for strict piety. His devotions were regular and constant: during his residence with Mr. Billingsley, he frequently kept private fasts, when he never appeared till the close of the day. His thoughts, it was evident, were full of God, conscience, the welfare of immortal spirits and the world to come. The world was to him while he lived, as he expressed it in his last moments, a *mere trifle*.\*

*Birmingham.*

J. T.

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## MISCELLANEOUS COMMUNICATIONS.

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UNITARIANISM PROVED, AND TRINITARIANISM REFUTED, BY  
WHAT TRINITARIANS THEMSELVES ADMIT.

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*To the Editor of the Monthly Repository.*

SIR,

*Ousestrand,  
Jan. 15, 1809.*

I think it an evident fact, that the leading tenets of Unitarians are admitted by their opponents, however the latter may associate with those tenets what is utterly irreconcilable with them; consequently Unitarianism may be supported, and Trinitarianism proved to be contrary to truth, by the admissions of Trinitarians themselves; and the latter system be proved to contain its own refutation: this I undertake to prove.

The great leading tenet by which Unitarians are distinguished, and from which they are denominated, is the unity of God, and that he alone ought to be

worshipped. This is so clearly a doctrine of divine truth, that no man, who believes the scriptures, will dare to say there is more than one God. The evidence of this truth is so conclusive as to compel universal assent among Christians, even those who maintain other notions subversive of this fundamental principle of all true religion. The unity of God, and his exclusive worship, are so plainly taught by Moses and the prophets, and are so evidently at the foundation of the Jewish law; and the same great principles are so manifestly taught, so prominently set forth in the New Testament, that even Trinitarians would be thought to maintain them. This

\* The above article is principally drawn up from Mr. Billingsley's Funeral Sermon for Mr. Stogdon.

shows that they are conscious that a denial of the unity of God would be a denial of the truth, and that to worship any being who is not properly God, would be idolatry. Hence it follows that Unitarians are saved the trouble of proving their grand leading tenet, their opponents being compelled to concede it. It only remains for them to show that the doctrine and worship of the trinity is incompatible with the doctrine and worship of one God. The proof of this seems easy. Plurality and unity are in opposition; for how can three persons, subsistences, or intelligent agents, each of which is God and Lord, be one undivided God and Lord? To say that the three divine persons are one essence or nature, and that the divine essence or nature is the same in each, that each person possesses it whole and entire, by no means proves them to be one undivided being; but rather supposes them to be three co-equal beings. Humanity is the one common nature or essence of mankind; but will any person say, because all men exist in one nature or essence, therefore but one man exists? Yet with as much propriety might it be said, that a plurality of human persons, existing in one essence or nature, make but one man, as that a plurality of divine persons, existing in one nature or essence, make but one God: and if a plurality be admitted, it matters not whether the number be three or three millions. How can the essence remain undivided if it exist in distinct persons; for if the persons be distinct, the essence must be distinctly in each. So long as Trinitarians admit the divine unity, they admit what is fatal to their own system. When they pray to the trinity, they pray to a compound being, consisting of distinct persons, not to one simple indivisible being. When they pray to the three persons distinctly, they worship three objects, instead of one undivided object, the one and only God. Such worship is condemned by what themselves are constrained to admit, the unity of God, which supposes him to be one object only.

If these remarks be favoured with a place in your useful miscellany, I will go on to show how reputed orthodoxy refutes itself on other points of doctrine.

I am Sir,

Your's, &c.

CRITO.

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#### REASON AND REVELATION.

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*January 10, 1809.*

Reason and Revelation are descendants of the same immortal Parent; they are both of them the offspring of eternal wisdom, and were sent into this world to guide men to immortality and glory. Reason is the elder born; but Revelation, though the young-

er, is the more enlightened. Had not Reason been brought forth, Revelation could never have existed; for Revelation can be made only to rational creatures. Were Reason to expire or cease to operate, Revelation would become quite useless, for the latter can be of use only in proportion as the

former becomes its ally and expositor. Though the false friends and mistaken adherents of Reason and Revelation, have long endeavoured to create animosity between them, and set them in opposition to each other, to the great injury of the interests of both, yet they have remained harmonious, amid all the broils of their professed devotees, nor has the slightest discord ever subsisted between them. Those who would set them at variance are manifestly the enemies of both; for they are mutually dependant, and their respective interests are best promoted by being combined. As Revelation without Reason would be useless, so Reason without the aid of Revelation would be in total darkness respecting all the objects which lie beyond the regions of mortality. Reason discovers the being of God; Revelation makes known his character, design, mind and will. These two are destined to attain the empire of the world; but it is only by their united exertions they can conquer their deadly foes, ignorance, error, superstition and vice, and make mankind free and happy. They must conquer and reign jointly or not at all. Success to the cause of Reason and Revelation!

W.

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AN ADDRESS AT THE LORD'S SUPPER, BY MR. BRETLAND,  
OF EXETER.

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My Christian Friends,

I have already pointed out to your attention several important ends, which the ordinance we are now met to celebrate, is calculated to answer. It will be my present object and aim to deduce an argument in favour of the character and claims of Jesus, from the consideration of that serenity of mind which appeared in his language and manner, when in the course of his ministry, he found occasion to speak of his approaching sufferings and death, and when, at the last interview he had with his disciples previously to his crucifixion, he instituted his supper with the express design of keeping up a remembrance of himself among them, after his departure. That he several times predicted his own death, and mentioned various antecedent and concomitant circumstances, which must have had a tendency to excite the strongest dread of the event, and yet did this without exhibiting symptoms of the existence of violent emotions of mind, or a consciousness of guilt, the authentic memoirs of his life sufficiently prove. To announce at all to his followers or any other of his countrymen, who evidently expected in the person of their Messiah, a national deliverer and a victorious leader, that a most ignominious and painful death awaited him, must have appeared to them like a renunciation of the very character, which he at the same time wished to maintain, and have tended as much as, or perhaps more than, any thing else to make them suspect him to be a deceiver, and to dash at once, all the pleasing expectations they could indulge from attaching themselves to him or to his



cause. And that any thing could have enabled him, had he been an impostor, to speak repeatedly on a subject, so revolting to the feelings of his stated or occasional attendants, without any appearance of self-condemnation or embarrassment, I must confess myself incapable of conceiving. Any present or future benefit or fame from an attempt to deceive mankind could not have been in his contemplation, unless he could regard as such the circumstance of suffering the most disgraceful kind of execution as a malefactor at the hand of public justice, in consequence of persevering in the attempt to the last.

But were it to be granted, that he might have some undiscovered reason for speaking at times on the offensive subject of his approaching sufferings and death, and that too very circumstantially, and also that he might possess firmness of mind, sufficient to enable him to do it without danger of betraying signs of a consciousness of guilt, even upon the supposition of his having been an impostor, so long as those events were at some distance: yet that, when they were so near as to be within a few hours of taking place, he should still retain the power of directing his own attention and that of his followers to them, with the same apparent calmness, seems to be unaccountable upon any hypothesis, except that of his intellect being at the time disordered, of which we have no indication upon record, unless his conduct in this instance must be regarded in that light. But how is it possible to regard it in that light, if we impartially examine how he acted on the occasion referred to?

When he and his twelve disciples were met together to eat the paschal lamb, a contention arose among the latter about superiority, which he, as if not affected by the view of the sufferings he was just going to endure, reproves in the most beautiful manner by an action expressive of his his own great humility. Serene under the prospect of a most agonizing and disgraceful death, to be preceded by a complication of most unmerited and cruel treatment, he rises from supper, washes the feet of his disciples, explains the meaning of the action, and, with an evident solicitude to preserve harmony among them, recommends to them mutual condescension, shewing by what he had done, that the way to obtain true dignity was to be humble. Having remarked, that they had continued with him in his temptations, he assures them with a confidence, which precludes the idea of his entertaining the smallest doubt of his ability to fulfil his promise, that he appointed unto them a kingdom, as his father had appointed unto him. He then informs them, that one of their number would be base enough to deliver him up into the hands of his implacable enemies. Such ingratitude in a constant attendant, who had been favoured with a place among his selected friends and companions, and enjoyed frequent opportunities of tracing in his words and actions marks of the most uniform and exalted piety, and of the most unconfined and inextinguishable benevolence, seems for a time to have wholly diverted his thoughts from his own situation, and to have filled his generous mind with deep sorrow, for

the unhappy condition of his apostate follower. The traitor having been pointed out and left the company, he carries his eye beyond the period of suffering immediately before him, and represents himself, in the language of holy triumph, as being glorified, hereby showing the full assurance he felt of being raised again from a state of death, and advanced to a rank of distinguished honour by his heavenly Father. Thus supported in a situation, in which, his external circumstances alone considered, every thing calculated to overwhelm his mind with dejection was combined, he with a compassion, which seems to have entirely overcome all selfish regards, endeavours in language plainly dictated by the warmest affection to console his sorrowing disciples, whose hearts were filled with trouble and fear at the idea of parting with a friend, in whom they had been accustomed to behold an unequalled assemblage of great and amiable qualities adapted to engage their highest respect, affection and confidence. He afterwards exhorts them to the exercise of mutual love, gives them his peace, tells them it was necessary for him on their account, to leave them for the present, and assures them of his return to take them unto himself, that they might be where he himself should be. All this could bear no resemblance to the behaviour of a person of a deranged understanding.

Now to deliver in such circumstances, with calm dignity and unhesitating confidence, the most pathetic and consolatory address to his desponding followers, and moreover to institute at the same

time a rite, professedly designed to perpetuate the remembrance of himself, was not only to betray no symptom of insanity, but bespoke a consciousness of integrity and a reliance on God for the support of his character and cause, which one can hardly imagine any thing but gross ignorance of human nature, or most determined scepticism capable of suspecting to be nothing better than wild enthusiasm or well-disguised hypocrisy. By enjoining the observance of a rite, which by its very nature was adapted to bring under review, the public disgrace and infamy in which he died, he chose the most likely method, had he been really acting the part of an impious deceiver, of transmitting his name to posterity, loaded with contempt and detestation. It does not seem possible to conceive, that he could have acted with such deliberation as he appears to have done in appointing the ordinance of his supper, without being aware, that, if he were an impostor, which would be soon discovered, he was about to fix (as far as it was in his power to do it) an everlasting brand of infamy on his character. And what motive could he possibly have had for acting in so foolish a manner, to say the least of his conduct? All *worldly* views, if he had been weak enough to have indulged any, were soon to be terminated by a public execution of the most disgraceful kind; and no *future* ones, which can be conceived to have operated on his mind in the way of motives, had he been conscious of being an impostor, could have been entertained; for such, if he could have ever had them in contempla-

tion, he must have foreseen would be completely frustrated by a speedy detection of his true character. Surely he could not promise himself any posthumous fame, which could be an object of desire, from involving his too credulous followers in like sufferings and disgrace with himself, which would be the consequence of their adhering to him, if he could have thought it likely, that they would be so weak as still to avow themselves his disciples after they had found him to have been an unprincipled deceiver. If in the hour of safety and prosperity he could have felt any secret pleasure from observing his influence over the minds of ignorant and deluded people, that pleasure could be no longer enjoyed, when the scene before him was overcast with the deepest gloom, and the imposture hitherto carried on with some success, was going without farther delay to meet its recompence in public derision, mockery, torture and death. To have worn the mask any longer in such a situation would have betrayed a degree of madness or stupidity inconsistent with the supposition of his having been able, uniformly and at all times preceding that period, to cover his hypocrisy with a veil too thick to be seen through by the keenest eye of the most suspicious and watchful adversary.

But once more, were it possible to suppose, that an impostor, in opposition to all known principles of human conduct, could still persist in carrying on a cheat even when he saw death in the most terrific form hastily advancing towards him and just ready to seize him as his pray, yet what an almost miraculous stretch of cre-

dulity must it require to suppose, that he could have the madness and effrontery to hazard a prediction of his coming to life again the third day after he had been put to death; an event, over which he could have no controul, nay which could not take place, unless the established laws of nature should be counteracted and overruled for his sake? And if the event were not to happen, it is inconceivable, that Jesus should be so superlatively stupid as not to perceive, that the attachment of his followers, whatever it might have been before, would be turned into aversion—that any plan, previously concerted for the promotion or support of his cause in the world, would at once be abandoned and exchanged for determined opposition to it—and that thus all expectation of posthumous fame, except that of having made what could not but strike the weakest understanding as an obviously futile attempt to hold the minds of his hitherto deluded followers in the blind belief of a cheat, be cut off for ever.

Thus have I endeavoured to prove, that our blessed Saviour, by the very act of instituting a rite with the express view of perpetuating a remembrance of himself, with which remembrance would be naturally and almost unavoidably connected a recollection of what he had done, taught and suffered in obedience to the will of his heavenly father and from the purest love to mankind, has furnished us with a powerful argument in favour of the unshaken integrity and exalted goodness of his character, and of the truth of his divine mission.



I would observe before I conclude, that in order to give its due weight to the preceding argument we should remember, that on the occasion, on which our Lord instituted the rite we are met to celebrate, was *but one* of several, on which a striking calmness and composure appeared in his manner of alluding to or plainly mentioning his sufferings and death, though doubtless it ought to be regarded as the *principal one*, since it preceded so short a time the last dreadful scene, through which he was destined to pass. I therefore notice its being *but one*, because the circumstance of his having before spoken at different times with reference to the same subject, with like apparent tranquillity of mind, must add force to the argument just laid before you; and I call it the *principal one*, because it was that occasion, on which he gave a visible proof (as far as external appearance could do it) of his possessing to the last an inward consciousness of having been honoured with a divine commission and of having acted in the execution of it with strict fidelity to God and man, and also of his being fully convinced, that his cause must be the cause of the Almighty, and that notwithstanding existing appearances unfavourable to the hope of its success, it would prosper under his patronage in spite of all opposition.

J. BRETLAND.

## ORIGINAL LETTER OF BISHOP HORSELEY'S.

The politico-pastoral letter of Dr. Evans, a London Dissenting minister, in the *Say Papers*, in our last, No. V. p. 64. has procured us from a friend the autograph of an original letter of the late Bishop Horseley's, which may be considered as a counterpart to it. They who approve of the letter of the Nonconformist Divine, cannot object to that of the orthodox Bishop. This interference of the then Bishop of St. David's at an election, and, if the memory of the writer fails him not, this identical letter, is somewhere referred to and descanted on by Dr. Priestley.

"Reverend Sir,

Sir Wm. Mansell, has declared himself a candidate to represent the borough

of Caermarthen in the next parliament. I cannot refrain from declaring that he has my heartiest good wishes. Mr. Phillips, the present member, has received the thanks of the Dissenters, for the part he took in the late attempt to overthrow our ecclesiastical constitution by the repeal of the Corporation and Test Acts. By this it is easy to guess what part he is likely to take in any future attempt for the same purpose.

I hope that I shall not have the mortification to find a single clergyman in my diocese, who will be so false to his own character and his duty to the established church, as to give his vote to any man who has discovered such principles.

I am Rev<sup>d</sup>. Sir,

Your affectionate brother,  
and faithful servant,  
SAMUEL ST. DAVID'S.

Aberguilly,  
August 24th, 1789."

To the Rev. \_\_\_\_\_

*For the Monthly Repository.*

Chariclo observes that your correspondent Monolatreutes has taken back his threatened answer: the withdrawment is accompanied with an affectation of contempt, which cannot have been felt at the time of undertaking the composition, and which *now* will naturally pass for the mask of conscious insufficiency.

Chariclo is obliged by the observations of J. H. inserted vol. iv. p. 25. This writer, by his reference to the 104th psalm, means no doubt to deny the existence of *angels* as personal and intelligent natures. In this he is more consistent than most English Unitarians, who capriciously reject the doctrine of demoniacal agency, without rejecting the connected doctrine of angelic agency. But if all the appearances and interferences of angels, related in the scriptures, are to be treated as mythological ornaments devised by the narrator; other portents and prodigies, which are commonly considered as miraculous facts, may also be resolved into epic embellishments; and then what would become of the very gospels? Would they be more trust-worthy than those catholic lives of the saints, which we call legends, where the natural events are related with all practicable fidelity, but the incidents connected with the purposes of the mission are dilated, and frothed up into miraculous interpositions. Chariclo remains of opinion that the personality of angelic natures is a doctrine countenanced by the opinion of Christ, (Matthew xiii. 49.) and by the ge-

neral tenour both of the Jewish and Christian scriptures. In proportion as our faith leans on those scriptures, we shall have an assured persuasion (to use the phrase of J. H.) that angels have had and can have the power to hear and to grant our petitions: which is all that J. H. requires to justify the worshipping of angels.

J. H. next proceeds to quote the second commandment, and other passages declaratory of the unity of God. To this doctrine Chariclo has no where objected: there can be but one Supreme Being: but the devotion due to this Being is compatible with a subordinate worship of heroic and holy persons. The Gentiles, who addressed Jupiter as the supreme God, also erected altars to Osiris and Bacchus, the men who invented beer and wine. The Catholics who addressed the trinity as the Supreme God, also erected altars to St. Chrysostom, an eloquent writer and preacher, to St. Telemachos, the abolisher of gladiatorial sports, and to St. Romualdo, who preached down the white slave trade. And why may not the Unitarian church as rationally, put up in its temples, the busts of Priestley and Lardner, of Serveto and Socinus, of Paul of Samosata or of Jesus Christ?

This revering of the illustrious dead, which was perhaps at one time, excessively directed toward martyrs, prevailed in the Christian church from its institution, until the reformation. It was then attacked, because it had led to idolatry. The statue was con-

founded by the vulgar with the person worshipped; and a figure of the virgin, kept at Loretto was supposed to have many efficacies, which another figure of the virgin elsewhere did not possess. But this idolatry, or image-worship, grew out of the claim of the Romish church to the perpetual gift of miracles. It was because more miracles had been wrought at Loretto than elsewhere, that the figure in that chapel had become an idol. Among the modern sects, which do not claim the gift of miracles, both pictures and statues might be placed in the churches, without any danger of reviving idolatry, or of occasioning a confusion of the effigy with the person. The Protestants have argued well and successfully against idolatry; but where they have argued well, or even plausibly, against the invocation of saints, and the worship of Christ and his apostles, Charriclo would gladly be informed.

To the following scriptural intimations, surely all that weight is still due, which the primitive church, by founding saint worship, evidently paid to them formerly. (1.) After witnessing the transfiguration, Peter proposes to Jesus (Mark ix. 5.) to build three tabernacles, one to Moses, one to Elias and one to Christ. A tabernacle was a portable temple, or tent of worship, divided by a veil into two parts, in the foremore of which, the worshipper performed his prostrations and said his prayers; in the holier of which was placed, behind a veil, the emblem of the deity to be worshipped. This proposal to build tabernacles to the three prophets, is, in Jewish phraseology, analogous to a proposal for

erecting altars or chapels to them: far from incurring the rebuke of Christ, the proposal, as far as he is concerned, is immediately ratified by a voice from above, styling him "the beloved son." (2.) At the dinner given, in Bethany to Jesus Christ, by Simon, a pharisee afflicted with leprosy, the sister of Lazarus bursts into the room, and adopts the strongest and most expressive rite of worship, toward Jesus, which eastern devotion had invented, namely the *προσκύνησις*, or prostration of the worshipper, accompanied with a kissing of the feet and of the ground on which the feet had stood, and with the scattering of costly perfumes. This conduct of Mary is not only not disapproved by Jesus, but is pointedly praised by him, and ordered to be repeated as a memorial of her, wherever the gospel should be preached. (3.) When Christ quits his disciples, and ascends into the cloud which was finally to conceal him from their sight, this worshipful prostration (Luke xxiv. 52.) again takes place, and the worshippers receive in consequence the benediction of Christ. Matthew (xxviii. 17 and 18.) also makes the worship of Christ to be the last act of attention he accepted from the assembled apostles. (iv.) The pursuit of divine honors is expressly avowed by Jesus, as one of his purposes in life. See John, v. 18—29. His power to assist interceding disciples, and his disposition to do so, are expressly proclaimed. John xiv. 13 and 14. He repeatedly insists emphatically on being called "the son of God," and lays claim to *glory*, in his sense of the word (John xvii. 5.) an attribute of divinity, and pro-



mises to extend this glory, or right of worship, (v. 22.) to his apostles. (v.) The first martyr (Acts vii. 59.) sets the example of invoking or praying to Jesus. (vii.) The communion, whether to be celebrated yearly, or oftener, is a rite of worship, expressly ordained by Jesus in his own honour. Against such arguments J. H. pleads that Peter refused the worship offered him by Cornelius; and that Barnabas and Paul refused the worship offered them at Lystra. This proves that they were not to be worshipped, while living; it does not prove that they were not to be worshipped when dead.

To the argument from the Revelations, Chariclo disdains to reply; that book being known to be a forgery of Cerinthus, executed about the year 167. in order to favour the political and ecclesiastic projects of Avidius Cassius.

According to the author of Hebrews (no doubt, Apollos) the rank in worship to be assigned to Christ is (ii. 9.) below that of the angels, and (iii. 3.) above that of Moses.

After these remarks, J. H. will not be surprized, that Chariclo should consider those Christians as guilty of contumacy, who refuse to worship Christ.

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TO CHARICLO.

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*Diss, Feb. 20, 1809.*

It would be a great satisfaction to me, and I have no doubt to many others, if Chariclo would publish his translation of Coloss, ii. 18th. which he has quoted in

defence of his *scriptural* doctrine of the worship of angels:—

Μηδεὶς ὑμᾶς καταβραβεύετω θεῶν ἐν ταπεινῇ φροσύνῃ, καὶ δουλοῦσι τῶν ἀγγέλων.

E. T.

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ON THE EXISTENCE OF THE DEVIL.

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*For the Monthly Repository.*

*Halifax, Dec. 17, 1808.*

To the numerous sources of temptation is frequently added, one, which indeed is supposed to be the primary source of every other, viz. the agency of a supernatural and malignant being, the enemy of God and man, who is supposed to have access to the human mind and sufficient influence over it, to lead men into sin. We shall do well to attend to the consequence of adopting such an opinion. I think it is unfounded and prejudicial, and if the dis-

cussion of the subject impress this conviction upon the mind, it will be relieved from one of those superstitious fears, which are as unfriendly to virtue as to human happiness.

If we admit the existence and agency of such a being as the devil is usually described to be, we admit the existence of a being, who is not only the enemy, but the rival of the great Supreme. To him, as is the practice of those, who are the advocates of such an opinion, we must ascribe

the introduction of evil, the support and continuance of it; and though we suppose, as these persons do, that this invisible enemy of God and goodness will finally be subdued, we shall be compelled to admit, that his power and knowledge are little less than infinite: that the former is often successfully exerted to destroy the harmony of creation, to corrupt and vitiate the hearts of men, and to introduce sin and misery into the world; that his acquaintance with the thoughts of men, by which he is able to adapt his evil suggestions to their peculiar circumstances, very nearly approacheth to that of the Being, "who searcheth all hearts," and that he is inferior to God in the duration of his empire, rather than in the extent of it, and chiefly distinguished by the malignant nature of his designs. If we imagine ourselves subject to his power, we shall be apt to consider ourselves less culpable than we really are, when we deviate from the path of rectitude; for it will justly be considered as an alleviation of guilt, if not a sufficient apology for it, that the possibility of resistance was almost beyond our power, and we shall be discouraged from making the attempt if we suppose, that we are hourly exposed to the artifices of an insidious and potent adversary, who has been so far successful in the accomplishment of his designs, as to have introduced evil and misery into the world, contrary to the intentions and appointment of the great Creator and Lord of all. Must it not be admitted, that the conduct of those unenlightened heathens, who believe in the existence of such an evil being, is

not altogether irrational, in paying him religious homage, to induce him to suspend those calamities of which he is supposed to be the author? For if he be independent of God, such homage is justifiable; and if he be not he must be his instrument, and if that be admitted, God is the author of evil, and that in a sense, which is more derogatory to his perfections than to admit that he is so in a strict and philosophical sense, but that such evil is necessary and unavoidable; that it is only evil in the view of limited and imperfect beings, and as they are the voluntary though subordinate agents of producing it; and that, as it gradually diminishes, it will ultimately terminate in the establishment of the greatest possible sum of virtue and happiness.

It may be said, that the existence and agency of such a being is supported by the language of scripture; that if this notion appear to be founded on such authority, we are bound to adopt it; and that our ideas must be regulated by those views, which Jesus and his apostles have given of the character, dominion and influence of this powerful and mischievous being. But admitting that these passages, which it may be useful to examine, and which I shall attempt in the sequel of this essay, admitting that these passages were more numerous, and that the Jews adopted the notion of the agency of such a being, the existence of such a powerful enemy of God and virtue is by no means a necessary consequence. The absurdities, which were adopted by the Jews, from the idolatrous and superstitious

tious systems of religion, which prevailed among the nations by whom they were led captive, or which were introduced by their teachers from the prevailing philosophy of the heathen schools, are too glaring to be admitted by the enlightened enquirer of the present day, enjoying all the advantages of Christianity and the important discoveries of the wisest and best of men. It was not the intention of the Christian dispensation, to correct *all* the errors into which mankind had fallen, nor perhaps any, which were not immediately connected with the great object for which its illustrious teacher was sent into the world; and least of all, those, which must necessarily give place to more enlarged and rational views of the divine perfections and government, such as Christianity is calculated to inspire. We are not therefore, to be surprised, that in the scriptures, the prevalent philosophy as to the motion of the heavenly bodies, the existence and agency of spirits, possession by demons, or the more powerful and universal influence of the chief of these, under the character of the devil, is occasionally alluded to, and mentioned by the writers of the Christian scriptures, as if in some degree they admitted the truth of these opinions. With regard to some of them it might be the case; but others were too absurd to be retained, even by those, who had been early initiated in them, after they had received the illuminations of Christianity, and are only referred to as those, which were still adopted by many, and spoken of in language which was then common and popular, as often is the case, after the things signified by the terms are no longer intended by them. Of this kind, I presume was the prevalent notion of the agency of the devil.

It is commonly imagined by those, who have not paid particular attention to the subject, that the term *Διαβολος*, or the English word *devil*, occurs almost in every page of the N. T. The fact is strictly this; it is used *six* times, in the gospel of Matthew; *not once* by the evangelist Mark; it is to be found in *six places* in the gospel of Luke; it occurs only *three times* in the gospel of John; *twice* in the history of the Acts of the Apostles; *twenty-eight times* in all the epistles of Paul, which are thirteen in number; *once* in the epistle to the Hebrews; *once* in that of James; *once* in the 1 epist. of Peter; *four times* in the 1 epist. of John; *once* in Jude; and *five times* in the book of Revelations; in all *thirty-eight* times in the volume of the New Testament.

It will evidently appear, that even in these passages, the word is not always used in the same sense, nor uniformly applied to the same being, but without further preface, I shall detail these passages in the order in which they stand, and at the close of the discussion, I shall arrange them under the respective classes, to which they are appropriated by the evident sense of the word in its connexion. It will then more clearly appear, what were the sentiments of the N. T. writers upon this subject.

The first place in which the word *διαβολος* occurs in the N. T. is Matt. iv. where it is used four times in speaking of our Saviour's



temptation in the wilderness, (ver. 1, 5, 8, 11.) and particularly ver. 1. it is said, that Jesus was led thither, *to be tempted of the devil*. It may be necessary to attend particularly to this instance, as it appears not only to support the notion of the actual existence of such an evil being, but his agency and influence, even over the mind of Jesus. It is however to be observed that the words are, "then was Jesus led up of *the spirit*," which a very able writer (Farmer) contends, in this connexion, invariably mean *the spirit of God*, or that divine impulse, by which the Jewish prophets were guided; which he proves by comparing this with various passages of the same import in the Old and New Test. It is reasonable to suppose, that the scene, which is here described by this evangelist, and also by Luke, passed in vision, and was intended for the instruction and admonition of Jesus. It cannot be supposed, that the devil, if he be the author of sin, had any such benevolent intention; nor can it be imagined, that Jesus was led by the spirit of God, to be exposed to the agency of this potent enemy; for that would be to admit, that the spirit of God was made the minister and agent of the devil.

Without entering minutely into the object of this vision, if such it were, it evidently contains this general important admonition, that Jesus was in no instance to wish to make use of that power, which would accompany him, for his own personal gratification, or for any purpose not connected with the object of his ministry. As the scenes of this vision passed

before his mind; they would make the same impression, which those in real life do, and which furnish us with motives to virtue or to vice; and as far as they seemed to induce him to make an improper use of his miraculous power, they would appear to Jesus to be temptations to *evil*, and would be described by him or by his historians as the suggestions of the *devil*. If the more popular interpretation of this part of the evangelical history be adopted, and it be supposed, that these suggestions occurred to the mind of Jesus, by the instigation of the devil, at different times, when he was actually in the situations described by the writer, it can only be concluded from these passages, that the Jews believed in the existence and agency of the devil, and it may be contended, that they do not actually prove the existence of such a malevolent spirit, any more than the phrase "possessed of *dæmons*," which occurs much more frequently in the N. T. demonstrates, that in our Saviour's time, men were actually possessed by the spirits of deceased wicked men, which inflicted those dreadful disorders, from which they were relieved, by the benevolent interposition of Jesus.

The next passage in which the word *διαβόλος* occurs is in the parable of the tares and the wheat, in the exposition of which Jesus says, Matt. xiii. 39. "The enemy that sowed them (*the tares*) is the devil." In this connexion it may be justly doubted, whether Jesus means positively to assert the existence of the devil and his ascendancy over the human mind. It is far more probable, that he

uses the phrase in conformity to the prevailing notions of his countrymen. From a parable nothing can be conclusively inferred, but the doctrine or instruction which it is intended to inculcate; the circumstances are to be overlooked, and every thing which is collateral is to be considered only as the ornament of the allegory. In the present instance it was not the design of Jesus to correct the unphilosophical notions of the Jews concerning the origin or principle of evil, but to repress the precipitate zeal of those, who wished immediately to separate the tares from the wheat; and in the explanation of the parable, it was not his intention to support a belief of the existence of an evil being, having access to the minds of men, opposing himself, and often successfully, to their virtuous desires and endeavours, and leading them irresistibly into the paths of vice and misery; but to teach his disciples, that the end of the age, or the period of final judgment, was the only proper time of separating the produce of the good seed from that of the bad, and that, as the appointed judge, he would then commission proper instruments to effect this necessary work. Most probably indeed, the thoughts of Jesus were not extended beyond the awful period of his coming in the fulfilment of his prediction, relative to the capture and destruction of Jerusalem.

The only remaining passage in the gospel of Matt. in which the word διαβολος occurs is ch. xxv. 41. Jesus is speaking of the final judgment, and of the sentence which will be pronounced upon the wicked, "Then shall the king

say to them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." It is unquestionable, that the Jews believed in the existence of an evil being, at the head of many others, who were supposed to have rebelled against the great Supreme, to have been excluded from his presence, from the happiness which they originally possessed, and who were consigned with the instigator of their rebellion to a place of suffering and torment. But it is evident, that this opinion was held by them in common with many other nations, and probably was borrowed from the Egyptians, who adopted it to account for the existence of evil in the world. It by no means follows from the use of this term in the N. T. nor from any allusions to such an opinion, that it is better founded than other absurd and unphilosophical opinions, which the Jews derived from the Heathens. Certain it is that this passage does not ascribe to the devil any agency over the human mind.

It has already been noticed that the word does not once occur in the gospel of Mark, our attention must therefore be transferred to the gospel of Luke. The term occurs *five* times in ch. iv. v. 2, 3, 5, 6, 13. but it is unnecessary to make any observations upon these passages, as they correspond with Matthew's account of our Lord's temptation. The word is used only once more in the gospel of Luke, ch. viii. 12. In the exposition of the parable of the sower, the devil is said to take the word out of the hearts of those by the way-side, lest they should believe and be saved.



If the observations which have been made upon the nature of a being of the existence and agency of an invisible and powerful evil being. comparable be well founded, this passage will not afford any solid foundation for the belief of the existence and agency of such a being. It only assumes, that such an opinion was admitted by the Jews.

We must now advance to the gospel of John, ch. vi. 70. Jesus answered 'Have not I chosen you twelve, and one of you is a devil?' We are so much accustomed to consider every thing sacred, which relates to the N. T. that sometimes we are not aware of the improprieties which occur in the English translation. On due consideration it will be allowed, that in this instance, the language of this translation is very improper to be put into the mouth of Jesus, 'who was meek and lowly of heart, who when he was reviled, reviled not again,' and who cannot be supposed to have made use of words, which would shock a cultivated mind, even from the lips of the ignorant and prophane; 'one of you is a devil!' It is only justice to the evangelist to observe, that the primary meaning of the word translated *devil* is *calumniator*, *accuser*, which is also the meaning of the corresponding term *Satan*. Mr. Wakefield has therefore properly translated this verse, 'Did not I chuse you, *the twelve*, for myself, but one of you is an *accuser*\*:' it is added, "He meant Judas Iscariot, one of the twelve who was going to deliver him up." This passage therefore cannot be adduced as affording any support to the commonly received opinion

The next instance in which the word occurs is John viii. 44. which is supposed to be more directly in point. It is the reply which Jesus made to those who sought his life. 'Ye are of your father the devil, and the lust of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh of a lie he speaketh of his own, for he is a liar and the father of it.' Such is the influence of association, and of long established habits of thinking, that it will not be easy to suggest any interpretation of this passage, different from the common one, which will not appear to many very harsh and unsupported. It may however, be observed, that the Jews, with whom Jesus held this conversation, prided themselves on being the descendants of Abraham; to which Jesus replied, that 'if they were Abraham's children,' i. e. the true children of the patriarch in character and disposition, 'they would do the works of Abraham,' but knowing their evil designs he adds, 'Ye are of your father the devil, and the lust of your father ye will do, who was a murderer from the beginning.' These words naturally direct our thoughts to Cain, and it is not improbable that the meaning of Jesus may be thus expressed; 'Ye have no just pretensions to the character of faithful Abraham, nor do ye sustain any relation to him; but are rather of the kindred and offspring

\* See also the New Version, *a falsus accuser*.



of Cain, that calumniator and murderer, inasmuch as ye seek to kill me, a man who hath told you the truth; this did not Abraham.' But if this allusion be not admitted, Jesus must only be supposed to refer to the commonly received opinion of the origin of evil designs and wicked practices. In the language of his reproaches, and of his accusations against those, who were seeking his life, we are not to look for his authorized instructions upon a subject incidentally introduced.—The third and last place in which the word is to be found in the gospel of John, is ch. xiii. 2. which seems expressly to support the opinion of those, who maintain the existence of such a being as the devil, and that he hath access to the human mind. The words are these, '*And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son to betray him, Jesus knowing, &c.*' It is to be observed that the words in italics interrupt the connexion, and should be included in a parenthesis. They might be omitted without any injury to the sense. The text would then read as follows: '*And supper being ended, Jesus knowing that the Father had given all things into his hands and that he was come from God, he riseth from supper, &c.*' It is not improbable, that the passage in question was officiously inserted by some transcriber of the authentic gospel; first as a marginal note, and afterwards incorporated with the text, of which other instances might be adduced. There seems to be no reason for the observation, that the devil had put it into the heart of Judas Iscariot to betray Jesus, when the evangelist is relating an interesting fact, which had no peculiar connexion with Judas, and therefore would lead to no association of thought with the character of the apostate. The place for such an observation appears to be more proper and natural in a subsequent part of the narrative, when Jesus declared that one of the twelve should betray him, and in this connexion a similar observation occurs, ver. 27. '*And after the supper Satan entered into him (Judas);*' an expression as much open to objection as the former and as likely to have been the marginal gloss of some transcriber. But if the genuineness of both passages be supposed unquestionable, as they are found in all the MSS. now extant, they are certainly the only passages which have yet occurred, which directly assert the agency of the devil over the human mind; and the weight to be ascribed to them will be more justly estimated, when the general sense of the N. T. upon this subject is fully ascertained. J. W.

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ON THE SPIRIT OF RELIGIOUS CONTROVERSY.

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*To the Editor of the Monthly Repository.*

SIR,

After reading in your valuable Miscellany many learned discussions by J. M. the clergyman, and others on the person of Christ,

I lately saw with pleasure his precepts brought forward to notice in some excellent practical remarks on Matt. v. 28. by Dr. Carpenter.

Observing the earnestness and seriousness with which he addresses his readers on the duty and importance of keeping the heart and imagination free from moral corruption, I could not avoid adverting to the different spirit which generally appears to actuate and distinguish from each other the writers upon controversial and practical divinity.

He whose aim it is to enforce the precepts of Jesus Christ, to promote the cause of righteousness of heart and life, who endeavours to convert a sinner from the error of his ways, does not usually descend upon those errors in terms of contempt and proud superiority; he *entreats, not defames*; and should his endeavours happily prove successful in gaining a pro-

selyte from sin to holiness, how different will his triumph be from that of the victor who foils an adversary in the field of controversial theology!

I do not mean to represent theological controversy as unimportant, or as a matter of indifference what opinions we adopt on speculative points; on the contrary, questions concerning them are important and highly useful, when with meekness and humility discussed, not proudly and dictatorially decided; yet happy would it be if we were more earnestly disposed to ask that question of infinitely greater importance, "what shall I do to inherit eternal life?" and to remember the reply "keep the commandments."

A CONSTANT READER.

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QUESTION TO MR. ALLCHIN.

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*For the Monthly Repository.*

An admirer of the cool, dignified and candid defence of Christianity made by Mr. Allchin in his Letters to a *Churchman*, presumes, through the medium of your interesting publication, respectfully to ask him, if, as he thinks, the position, be true. That it is highly probable, that pain and evil could not have been avoided, what becomes of the attribute of infinite power, so generally ascribed to the Deity? The perfect irreconcilability of this attribute and of infinite benevolence with the existence of evil, and of omniscience with free agency, opposes in the mind of the writer, such a formidable barrier to the reception of the received opinions

of natural and revealed religion, as he is totally unable to remove; and could any of your correspondents advance ~~any~~ arguments, or refer to any which have tended to lessen those difficulties in their own minds, they might probably tend to the removal of a load of anxiety from the mind of one who would ever feel grateful for the same.

The writer of the present article, has no other motive in this application, than an ardent wish to become a believer in the divine origin of the Christian religion, from a perfect conviction that no reflecting mind can be sincerely such, without becoming a better and a happier man.

## PARAMYTHIA: FROM THE GERMAN OF HERDER.

As a companion to the "Oriental fictions" which have already appeared in the *Monthly Repository*, (vol. iii. 252.) we insert a few analogous fables from the Greek mythology. These also are taken from the *Zerscheuete Blätter*. Herder says he has called them *Paramythia* in imitation of the modern Greeks, who according to *Guyon*, give this term to the tales and fables, in the relation of which they pass away their time. Παράμυθος also means recreation. Further, these fictions are founded on the old Grecian fable *μῦθος* into which the author has thrown a new sense and import: So much for the title.

Herder seriously recommends this new casting of Grecian fictions as an exercise of the taste and imagination of young persons. It may indeed be objected that frequent compositions of this description might diminish the reverence with which we justly contemplate these poetical fragments of ancient wisdom, and destroy the harmony and consistency of the whole. To which it may be replied, that the beauty of the Grecian mythos is inherent and not conventional or dependent on our belief of their antiquity, and that no modern fiction could assimilate itself with them, which does not resemble them in significance and beauty. The *Paramythia* are in Prose and have no other ornament of style than that of full and well turned periods. Herder cites in vindication of simplicity of language in compositions of this sort, the elegant Greek distich—

Beauteous art thou Aglaia, embellishing  
all things around thee;  
Beauteous art thou adorn'd: naked  
thou'rt beauty itself.

H. C. R.

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1. *Aurora*.

A troop of joyful maidens celebrated with dances and songs of praise the feast of *Aurora*. "Thou, the most beautiful and most blessed of the goddesses" they sung, "arise each morning in the beauty of endless youth and with the hue of the rose, bathed in the spring of all delight and of the enlivening blossoms." Even as the sun arose, *Aurora* turned her teem towards them and stood before them the most beautiful but not the most blessed of the Goddesses. Tears stood in her eyes, and the misty veil which she had drawn from the earth, lay like a damp cloud on her shining and rosy coloured forehead.

"Ye children," said she, "who honour me with songs of praise; your youthful innocence has drawn me hither, that I may shew myself to you as I am. Whether I am beautiful, you may see yourselves; whether I am happy, may those tears speak, which I daily shed in the lap of my sister *Flora*. In my youth I thoughtlessly united myself with the aged *Titon*, from whose arms ye behold me every morning so early hastening. As a punishment for him and me, his grey immortality is without youth, and it robs me too of beauty and splendour as long as I am by him. For this reason do I so early hasten to my short employment of driving away the shadows, and I conceal myself during the day in sun-beams, till *Titon* sees me, when he instantly drags me down into his grey bed, weeping and blushing for shame. Take warning from me ye maidens, nor believe that the most beautiful among ye, must be the most happy, if she be not as wise as she is fair, and choose for her felicity a spouse of her own condition."

*Aurora* vanished, but her image shone again in the eyes of the maidens, in each tear drop of the dew. They no longer celebrated her as the wisest because she was the most beautiful of the goddesses, and they became wise through her example.



2. *Flora's Choice.*

As Jupiter summoned before him in ideal forms, the creation he had resolved to make; he winked and there appeared before him among others, the gaudy FLORA. Who can describe her charms? Who can paint her beauty? All that the earth had borne in her virgin lap was collected in the stature, form, colour, and garments of Flora, all the gods looked upon her, all the goddesses envied her beauty.

"Choose" said Jupiter, "a partner from among this numerous assembly of gods and genii, but beware vain child that thy choice do not deceive thee."

FLORA looked with levity around; and would that she had chosen Phœbus who burned with love towards her! But his beauty was too high for the maiden, his passion was too silent. She cast a rapid glance around her, and chose—who could have expected it?—one of the lowest of the gods, the volatile Zephyrus.

Senseless! exclaimed the father of the gods, that thy sex even in its diviner forms should prefer each wanton and fascinating charm to a higher and more silent love. Hadst thou chosen him, (pointing to Phœbus) thou and thy whole race had shared with him immortality. But now, enjoy thy consort. Zephyrus embraced her, and she vanished. As flower-dust she was lost in the region of the god of the air.

As Jupiter brought the ideal forms of his world into existence, and the womb of the earth was before him, ready to bring forth into life the scattered dust; he called aloud to Zephyrus who slumbered over the ashes of his beloved. "Arise! arise! O youth bring thy beloved here, and behold her earthly appearance." Zephyrus came and with him the flower dust: it was at once scattered over the surface of the earth. Phœbus, through ancient love, animated it. The goddesses of the springs and streams, for sisterly affection, penetrated it. Zephyr embraced it, and Flora appeared transformed into a thousand many-coloured, budding flowers.

Each of them rejoiced as she recognised again her celestial lover and resigned herself to his wanton kiss, in his gently-waving arms. But the joy was short; as soon as the fair one had unfolded her bosom and had prepared her bridal bed in all the charms of perfume and colour; the satiated Zephyrus

left her; and Phœbus who took compassion on her too kind and easily deceived love, by his consuming beam, put an early period to her sufferings.

Each spring, ye maidens, renews this history. Ye bloom like Flora, choose some other partner than Zephyrus.

3. *Echo.*

Do not believe it, ye children of simplicity; do not believe the poet's fable, that modest Echo ever solicited the vain Narcissus, or was ever the loquacious betrayer of her goddess. Listen to me and I will relate the true history of Echo.

*Harmonia*, the daughter of love, was an active assistant of Jupiter in his work of creation. With maternal tenderness she imparted to the newly formed being a tone, a note, which penetrates into the depths of his bosom, binds his whole existence together, and connects him with all kindred beings. At length she had exhausted herself, the beneficent mother! and being by her birth, but half an immortal, was forced to abandon her children. How deeply did her departure afflict her! she fell down before the throne of Jupiter and prayed:—"Powerful God let my form vanish from before the heavenly beings, but do not annihilate my heart and my feeling, and do not separate me from those to whom I have given existence from my own bosom; let me at least be invisible among them, and participate and feel with them each tone of joy or sorrow, with which I endowed them, happy or unhappy."

"And will it ease thee," answered the god, "to feel their wretchedness invisibly, and be unable to aid them or in any way be seen by them? This is denied thee by the irrevocable sentence of destiny."

"Let me but answer them," she replied, "let me but be able to repeat the tones which issue from their breasts, and my maternal heart will be comforted."

Jupiter touched her gently, and she became the formless and widely spread *Echo*. Wherever a tone from one of her children is heard, the heart of the mother resounds in sympathy. With the consonance of an harmonious soul, she produces from every creature, every fraternal being, the notes of sorrow and of joy. By her the hard rock is penetrated, by her the solitary wood is animated. And how often hast thou not, thou tender mother, thou bashful inhabitant of solitude and the silent grove,

chilarat ed me more than the barren circles of men, from whose hearts and whose souls no tones are emitted!

#### 4. *The dying Swan.*

"Must I alone then be without song and dumb," said the silent Swan, sighing, as he bathed himself in the splendour of the setting sun, "I, almost alone, in the whole kingdom of feathered swarms. It is not the clucking hen, or the prattling goose, or the screaming peacock, whose voice I desire; but they gentle Philomela, thee I envy, when enchanted by thy magic notes, I more slowly circuit the lake, and fascinated, loiter amid the glories of the scene. How I would sing thee, thou golden evening sun, thy beauteous light and my felicity; dying, I would plunge beneath the mirror of thy rose-like forehead."

In silent rapture the Swan dived below, and as he rose again upon the surface, he beheld on the shore a shining form, which benignly invited him to approach. It was the god of the morning and evening sun, the beautiful Phœbus. "Chaste and lovely being, said he, the prayer is granted thee, which thou hast so often nourished in thy silent breast and which could not be granted till now." He had scarcely said these words when he touched the Swan with his lyre, and tuned upon it the music of the immortals. The tones pierced with rapture the bird of Apollo, who in grateful joy and in harmony with the god of beauty, sang the beautiful sun, and the splendid sea, and his innocent and blissful life. His harmonious song was soft as his form, it lasted in slow and gently ensumbering notes till he found himself again in his true and heavenly beauty, at the foot of Apollo in Elysium. The song which was denied him in life was given him in death, it was destined gently to dissolve his corporeal limbs for he had then heard the music of the immortals and had seen the visage of a god. He gratefully clung to the foot of Apollo, and was hearkening to his divine notes, as his faithful spouse arrived, who had in mournful strains sang herself into Elysium. The goddess of innocence adopted both as her favourites; she places them in the yoke before her car, when she bathes in the sea of youth.

Be patient; silent and hoping heart! what is denied thee in life, because thou canst not yet endure it, is given thee in the hour of thy dissolution.

#### 5. *The Lily and the Rose.*

Tell me, ye benign daughters of the coarse and black soil, who gave you your beautiful form? for in truth ye have been modelled by no inelegant fingers. What tiny spirits sprang out of your calixes? and what joy did ye feel as goddesses rocked themselves on your leaves? Tell me ye peaceful flowers, how did they share together the delightful employment? and how did they confer together as they span threads so various, and wove and embroidered with such phantastic grace. But ye are silent ye children of love, and are content in silence to enjoy your existence. Be it so; instructive fable shall teach me what your tongues conceal.

The earth stood once, a naked rock; when behold, a friendly band of nymphs trod upon the virgin soil, and courteous genii offered themselves to adorn the naked rock. They divided their employment among each other. Even under snow and amid cold unseemly grasses, modest *Humility* began and wove the retiring violet. *Hope* followed her and filled with cooling vapours the little calix of the refreshing *Hyacinth*; these succeeding so well, there now came a proud and pompous train of gaudy fair ones, the *Tulip* raised her head: the *Narcissus* looked around with eyes languishing in vain.

Many other nymphs and goddesses busied themselves in various ways, adorning the earth and triumphing over its splendid shew.

And now as a larger portion of their works and their own joy over them were faded, *Venus* addressed the graces, "And why do you delay sisters of joy" said she, "Arise and weave out of your charms too, a mortal and visible blossom." They descended to the earth, and *Aglaya*, the grace of innocence, formed the lily; *Thalia* and *Euprosyne* weaved with sisterly hand, the flower of joy and of love, the virgin rose.

Many flowers of the field and of the garden envied each other; the rose and the lily envied none and were envied by all. Sister-like they bloom together upon one stem and adorn each other. The flower of innocence heightens the charms of the bride of love and joy: for sister graces have woven them inseparably together.

On your cheeks too ye maidens, bloom lilies and roses, may their creators and mistresses, *Innocence*, *Love* and *Joy*, in like manner attend you united and inseparable.



## 6. Sleep.

Among the innumerable Genii whom Jupiter had created to amuse and delight the short time of the laborious lives of men, was found also dark Sleep. "To what purpose am I here," said he, contemplating his own form, "here, among my more splendid and attractive brothers? How melancholy do I appear in the chorus of the sports, the joys and the wanton caprices of love! What boots it that I am desired by the unhappy, the burden of whose sufferings I take away, and whom I relieve by gentle oblivion: But as to them who never tire, who know nought of the cares of wretchedness, the circle of whose delights I only interrupt—

"Thou errest," said the father of genii and men, "in thy dark form wilt thou become the beloved genius of all mankind, for dost thou not believe that joys and sports fatigue? In reality they tire sooner than care and wretchedness, and transform themselves, for the satiated in bliss, into the most wearisome satiety."

"Neither shalt thou be without delights" he continued, "thou shalt even oft surpass all thy brothers in them."

With these words he presented to him the silver-grey horn of pleasant dreams. "Scatter out of this," said he, "thy seeds of slumber, and the happy as well as unhappy shall love and wish for thee more than for all thy brothers. The hopes, the loves and the joys which lie in it, have been gathered by thy sisters the graces, with enchanted hand out of our most blissful gardens. The ethereal dew which shines upon them, will animate with *his own* wish, every one whom thou meanest to render happy; and as the goddess of love has besprinkled them with our immortal nectar; hence the delight they give to mortals will be more graceful and delicate, than all the poor realities which the earth can afford. Out of the chorus of the most blooming sports and joys, they will gladly hasten into thy arms: poets will sing thee, and in their songs strive to imitate the enchantment of thy art: even the innocent maiden will wish for thee, and thou wilt rest on her eyes, a sweet and blissful deity."

The complaint of sleep was changed to triumphant thanks, and he was united with the most beautiful of the graces, *Posithea*.

## MR. HUME'S OBJECTION TO MIRACLES CONSIDERED.

Mr. Hume, in his celebrated that degree of force which *Essay*, note K, defines a miracle, maintains after deducting the inferior.

"A transgression of a law of nature by a particular volition of the Deity, or by the interposition of an invisible agent." This *Essay*, to use his own words, is designed to shew, "That no testimony is sufficient to establish a miracle, unless the testimony be of such a kind, that its falsehood would be more miraculous than the fact which it endeavours to establish: and even in that case,

The credit due to miracles, it is admitted, rests entirely upon testimony; but the specious objection to it, from the supposed incompetency of human testimony, is invalid and a mere begging of the question; at most, it affirms only, that a GREATER miracle must be wrought to prove the existence of a *lesser* one\*.

All miracles are *facts* of a nature cognizable by the ordinary faculties and suited to the common apprehension of mankind:

\* "If the falsehood of his testimony would be more miraculous than the event which he relates, then, and NOT TILL THEN, can he pretend to command my belief or opinion." (*Essay*.)



if they were not, to no purpose would they have been performed: those recorded in the Christian scriptures have a peculiar efficacy in this view; since they do not depend upon *a priori* arguments and recondite speculations for proof, but uniformly referring to plain facts and addressed to the common sense of mankind, the most illiterate as well as the most learned can equally judge of their truth. Like other facts therefore, which are not miraculous, they may be *established* by testimony: the persons recording them, affirming only, that certain effects were **REPEATEDLY** produced in the presence of considerable numbers, and of which too, *they themselves had a personal knowledge*. The want of a *more than reiterated* experience, which Mr. H. deems so necessary in the case, if it even existed, so far from availing any thing, would defeat the purpose: if *all* occurrences, and **ALL** must be comprehended under the idea of an **UNIFORM EXPERIENCE**, were to be brought about by means of **PARTICULAR INTERPOSITIONS** (which is the notion of a miracle) every practical benefit to result from them would be lost, and to us they would no longer be miracles: **AN UNCEASING SERIES** of miraculous interventions, would in effect be the same as *an established law*. The efficacy of a reasonable experience in judging of them is not denied, but the futility and unreasonableness of an *uniform experience*, is manifest: moreover, our *competency* to judge of the existence of any fact, whether of an ordinary, or of an extraordinary nature, does not depend upon its **CONSTANT** recurrence,

nor is it altered by our ignorance of what produced it; since the mode in which the operation of the usual course of the laws of nature is effected, equally with the supposed deviation from, or transgression of them (the case of miracles) is unknown to us.

Mr. Hume in his Essay, note K. also assumes "that a miracle may be discoverable by man or not, this alters not its nature and essence". If it is in any case discoverable by man, its existence may be proved, and the only possible means of establishing the proof to others, is by testimony: when however, it is *not* discoverable, any argument from the supposed *incompetency* of testimony does not apply. Men need be able to work miracles *themselves* to become competent evidences to facts, even of the existence of which they had never known. That a miracle is in itself possible, and capable of being proved by the senses, Mr. Hume acknowledges, since, "*it may be discoverable by man*;" and further, that it is capable of being satisfactorily proved to others, by **TESTIMONY**, he also admits, when he remarks that our observation of the **VERACITY** of human testimony, constrains our assent to the belief of ordinary facts, even, though they have never immediately fallen under the cognizance of our own senses: when a miracle is performed, nothing more is done; since equally in both cases the *fact* in the first instance must have **BEEN PROVED** by the senses of others; to the possibility of which he has already conceded. To assert that a fact cannot be proved, which is already admitted to have been fully proved, is an absolute

contradiction; the very absurdity, which Mr. H. charges on the abettors of miracles. A miracle then, we must admit in the first instance, is capable of being proved by the senses: and the subsequent establishment of its proof by testimony, is no contradiction: indeed, **WHY**, its being registered and recorded, as a testimony of its truth to others, should alter its nature, and as it were by enchantment, annihilate its previous capacity of proof, a wiser head than even Mr. Hume's is requisite to determine. It must be conceded however, that the *veracity* of testimony is **NOT UNIFORM**, and here it is, that we meet the difficulty in its fullest force; had he confined himself to this single point, Mr. Hume's objection would have had considerable weight, though it would by no means have been insuperable; but by blending with it, the *utter incapacity* of testimony to prove at all in the case, he has effectually defeated his own purpose: **A TESTIMONY THAT PROVES NOTHING CANNOT LIE.** The acknowledged want of an *uniform veracity* in testimony, supposes two cases, both the existence of a false testimony, and a true one; were there not a capacity in testimony to record truth, as well as falsehood, **ALL** testimony must of course be false; in that case too it would also be *uniform*, and therefore might still be believed, its implying an absolute contradiction, making no difference upon Mr. Hume's principles, since he contends that an **UNIFORM EXPERIENCE**, is every thing that is requisite to establish the proof of any fact, or in other words that without it, the

existence of no fact whatever can be proved.

Much stress has been laid by Mr. Hume and others, on the *natural improbability* of miracles, from the rarity of their occurrence, but with little reason; the too frequent repetition of them, would inevitably destroy their effect: *improbability* moreover, has no relation to testimony, but only to **OPINION**: where testimony begins, improbability ends: to give testimony to any event, supposes that we have already ascertained the fact either directly, by the observation of our own senses; or indirectly through the medium of the senses of others: in either case, improbability is wholly out of the question. The **CAPACITY OF TESTIMONY** to record truth, even though that truth should be of a miraculous nature, can no longer be denied, as the futility of its supposed **INCOMPETENCY**, it is presumed, has been fully shewn. I have directed my observations more immediately to this point of the objection, because it is the point which appears to me, in most of the answers that I have seen, to be the least attended to. Human nature, it has often been observed, having been found the same in all ages, (an important circumstance, which Mr. Hume accedes to,) we have a *firm basis*, on which to ground our belief in the representations of others, when they record to us the experience of their senses (and a miracle let it be remarked, must in the first instance, be **ALWAYS** an appeal to the senses.) Many persons have laid a *peculiar* stress on the consideration, that the *subsequent* effects in the Christian world, can be accounted for,



on no other principle than upon the supposition of the truth of the miracles. Some have turned their attention more particularly to the nature of Testimony, and have denied that *experience is the sole foundation*, on which we ground our belief in it: others again, in answer to the objection that miracles are not wrought in our days, have accounted for it by saying, that they are no longer necessary; information *now* abounds in the world; mankind are of *themselves* sufficiently inclined to examine the records of immortality; a preternatural stimulus is no longer wanting, and the Almighty cannot be expected to resort to extraordinary means, when ordinary ones are fully adequate.

*A priori* considerations have actuated the researches of a few, who have directed their *primary* efforts to ascertain the nature of miracles, the conception of them in the abstract, their ANTECEDENT credibility or incredibility, rather than the subsequent establishment of their proofs: but the sum total of their *united* observations, seems to me to tend rather to the substitution of greater difficulties, in the room of lesser ones, than to the subversion of the principal one; and per-

haps, it will be admitted by all, that a *more specious one*, than Mr. Hume's has never been made.

The supposition of an array of antagonist or equal proofs, in the case of testimony and miracles, supported by Mr. Hume, is so weak and untrue, as to be really unworthy of him: or if an argument of such a kind should have any weight, he has himself refuted it; since he admits the PREPONDERANCE OF VERACITY in human testimony, and no man ever yet denied, that the balance of records in which miracles are noticed, is in favour of their truth. Were it a question of probability only, (which it certainly is not,) the evidence is decisive: by the addition of a single ounce to a pair of well poised though *ordinary* scales, they will be turned as *completely*, and more commodiously too, than by the addition of a pound; but the addition of hundreds or thousands of ounces at ONCE to a pair of SCEPTICAL scales, would produce no other effect that I am acquainted with, *than the breaking of them*: and well would it be for the experimentalist, if he were not materially injured in the general wreck.

A BELIEVER IN MIRACLES.

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GLEANINGS, OR SELECTIONS AND REFLECTIONS MADE IN A  
COURSE OF GENERAL READING.

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No. XVII.

Rowland Hill's Portrait of John Wesley.

The Methodists of the Whitfield and Wesley orders seem now to be thoroughly united under the mis-named "Evangelical" banners; but time was when they

spoke daggers, if they used none, against each other. The present orator of Surry Chapel, of facetious fame, the "Evangelical" Joe Miller, published in the year 1777, a six-penny pamphlet, containing "some gentle strictures on the false and libellous harangues,



lately delivered by Mr. John Wesley, on his laying the first stone of his new Dissenting meeting-house, near the City Road;" in which the aforesaid "Mr. John" (as he is constantly denominated) and his doctrines are made the mark of broad ridicule and sharp invective. Wesley is called the Solomon of the Foundery, a crafty old fox, a designing wolf, an unprincipled rook, a silly jackdaw, an abominable liar, a liar of the most gigantic magnitude, an ungodly slanderer, grey-headed enemy to all righteousness, the wretch, shatter-brained old gentleman, with more such "gentle" epithets; his followers are pitied as dupes ("Johannites,") despised as toad-eaters or detested as myrmidons; and his preachers are described as "Wesley's ragged legion of preaching barbers, cobblers, tinkers, scavengers, draymen and chimney-sweepers." Further than this, Rowland, while he ridicules Mr. John's notion of religion, as consisting in following the example of Christ and loving God and our neighbour, declares—

"If the whole of religion consists in this, I fear, by Mr. John's conduct, that he has been a stranger to true religion all his life-time: and while he behaves as he does to *the wife of his bosom*, with whom I have the honour of a personal acquaintance, I cannot be persuaded to alter my opinion."

It is declared to be a well known fact that Mr. John *cast lots for his creed*.

Some of Rowland's "Evangelical" wit is mere ribaldry, and would not bear repetition, but we may copy his account of Mr. John's preaching.—

"What is the sum and substance of John's whole preachment?—*I, I, I, I; I and my brother, my*

*brother and I, have done all the work of God that has been done in these realms. All of it carried on by the wonderful operations of us twain! who then but I and my brother, my brother and I?"*

In the following quotation, the "Evangelical" preacher of Surry Road denies the "Evangelicalness" of the "Evangelical" preacher of Moorfields.

"Throughout the whole of the Sermon which he read to the people, upon laying the first stone of his new *Dissenting meeting house*," (this is the language of reviling from one good churchman to another,) "though it contains near 50 pages, *the blessed name of Jesus is almost totally excluded!* Once indeed, the Saviour of sinners is mentioned as an example for our imitation: and in p. 45, a distant reference is made to Christ, but in a style so cool and vague, that even a Deist might have expressed himself in similar language.—Not a single line, tending to vindicate or to illustrate any one fundamental doctrine of the gospel, appears throughout the whole. All the divinity we find in it, are a few bungling scraps of the religion of nature, viz. *love to God and love to man*: which an Heathen might have preached as well as Mr. John; and probably in a much better manner. So that, by only erasing about half a dozen lines from the whole, *I might defy the shrewdest of his readers to discover, whether the lying apostle of the Foundery be a Jew, a Papist, a Pagan or a Turk.*"

#### No. XVIII.

#### Excommunication.

No where have men played the fool more than in the church. A history of excommunications would be an entertaining comedy, though in another, and perhaps a truer sense, it would be a woe-ful tragedy.

At a village many miles inland from the Norfolk coast, some persons were expelled from a dissenting church about forty years ago, for purchasing small quantities of tea at a cheap rate, from an itinerant trader, who was sus-

pected to be a smuggler. — N. B. The deacon, and otherwise the most weighty man, of the church, was a grocer!

The church-book of the congregation of General Baptists at W — contains the following minute, bearing date about 60 years ago:

"Mr. E. our pastor, cut off for running away."

The fact was that the controversy concerning free-will being then warmly agitated in the church, the good man was teased and puzzled perpetually with sharp and knotty questions on the five points, which he was not metaphysician enough to answer, or philosopher enough to smile at. He therefore took the resolution to make his escape, and accordingly stole away by night.

At one of the associations of Dissenting ministers of the Free-Grace General Baptist denomination, held within a year or two at Nottingham, a brother minister was excommunicated for being a CONJUROR! — By this act the members of the association have assuredly proved that they are no conjurors.

#### No. XIX.

##### *Beautiful Simile.*

True genius is displayed in adorning barren subjects with the flowers of rhetoric. A fine image occurring in political disquisitions, for instance, raises the same pleasure in the beholder, as the unexpected appearance of a richly blossomed myrtle amongst the rocks of Calabria.

In a late publication, which discusses the financial schemes of the Fox ministry (in 1806) it is remarked that, "it seemed to add to the sufferings of the people,

when the property-tax was raised to 10 per cent, and most of the former exemptions were done away, that a measure so grinding and oppressive, should proceed from persons who had opposed the triple assessment, the income tax and the property tax itself when first introduced. *Like the bird in the fable, which complained less of the sharpness of the point that wounded its bosom, than of the feather that winged and directed the arrow, having been drawn from its own pinion,* the people felt their sufferings aggravated and exasperated by the reflexion, that they were imposed by those whom they had hitherto cherished and supported as their friends, and whose elevation to power they considered (no matter how erroneously) as in some degree their own work, or at least as a consequence of their supposed partiality towards them."

#### No. XX.

##### *A Great Lie.*

Mr. Romaine, rector of St. Anne's, Blackfriars, of Hutchinsonian, Tritheistic and Evangelical-memory, was once we are told, so disgusted with one of the lessons of the day, taken from the Apocrypha, read by his curate Mr. Foster, now rector of St. James's Clerkenwell, that in his sermon he could not help shewing that disgust by exclaiming, after having asserted some important truth, — "*This is not like that great lie which you just now heard from the desk.*"

This advocate for the church forgot in his zeal that he and his curate had both given their "unfeigned assent and consent" to the GREAT LIE.



No. XXI.

*Trinity twin-sister to Transubstantiation.*

CALEB FLEMING has the following passage, in his "Survey of the Search after Souls," p. 101:—

"The advantage given to popery by the Trinitarian opinion, all may know who have ever conversed with a Romish priest. What I have said I know to be a truth from my own experience; for about the year 1727, as exactly as I can remember, a popish seducer, a gentleman of genteel appearance and behaviour, made an attempt to pervert me to the catholic faith, as he was pleased to call it.—We had two interviews, and the conversation turned on several of the distinguishing tenets of that superstition. When we came in the second conference, to debate on the subject of *transubstantiation*, the gentleman, after saying the most favourable things he could be able to say of that strange opinion; asked me what were my objections? I told him, I had principally two,—*transubstantiation was a contradiction to my reason, and to the testimony of all my senses.* He smiled and said, was there all my strength?—I told him if I was baffled there, he might be sure of a convert.—Then replies he, if you are ingenuous and sincere, I am assured of you. And I do now confidently affirm, that a fundamental doctrine which you hold, even as a protestant, is equally contradictory to reason and sense.—Could he convince me of any such tenet, I again said, he might be assured; I was no longer a Protestant. With an air of the utmost confidence he opened,—*The doctrine of the ever-blessed Trinity, sir, is altogether as repugnant to reason and to all your senses, as transubstantiation can possibly be.*—No sooner did I shew him, he had widely missed his mark, and greatly mistaken the nature of my creed, but he affected to be beyond measure astonished! and although he had before made me some advantageous offers, if I would embrace popery; he now professed to despair of making any good impression upon me. At parting however, he was so courteous, as to assure me, he would pray for me.—I should have mentioned, that he pretended not to know, there were any Protestants in England, so extremely heretical, as to deny the doctrine of the

*Trinity*; and would have it they could not be denominated believers in revelation; which I returned upon him as an instance of great ignorance; since many English Protestants of eminence, advocates for the religion of Christ, have in their writings, absolutely disowned the absurdity. This is strictly true as a narrative of fact; and a *method* of perverting Protestants which I doubt not is very common."

No. XXII.

*Sudden Death.*

"From sudden death" says the Litany used in the English church, "Good Lord deliver us!" Yet some eminent men have wished to die suddenly. This was the case with Dr. Taylor of Norwich, and Mr. Robinson of Cambridge, who had both been known to express a desire that their death might be sudden, and who were both found dead in their beds, when there was no apprehension of immediate danger.

Perhaps sudden death came to be regarded as an evil in the church from the circumstance of its cutting off the dying sinner from the possibility of benefit from the rites of the eucharist, extreme unction and absolution. The ghost in Hamlet thus bemoans its condition:

"Cut off even in the blossoms of my sin,  
"Unhousel'd, disappointed, unanel'd;  
"No reckoning made, but sent to my  
account  
"With all my imperfections on my head.  
"O, horrible! O, horrible! most horrible!"

Act. i. Scene v. l. 860—864.

This is Steevens's reading, who says—"Unhousel'd is without having received the sacrament. Unanel'd is without extreme unction."

No. XXIII.

*Perfection of the Koran.*

Whilst Bonaparte was in Egypt, in the year 1798, the Shiek Sadat of Cairo gave him a dinner,



at which other Shieks were present. Dinner was preceded and followed by conversation. Bonaparte told the Shieks that the Arabs, in the time of the Caliphs had cultivated the arts and sciences; but now they were in profound ignorance, and no traces could be perceived in them of the knowledge of their ancestors. The Shiek Sadat replied, that they possessed the Koran, which comprised all knowledge. The general asked if the Koran taught them *how to cast cannon?*—*All the Shieks present answered, Yes!*

## No. XXIV.

*Poetical Sublime made Easy.*

In the year 1702, was published at the University press, Cambridge, the second edition of a folio poem, in xiv. cantons, en-

titled *Psyche, or Love's Mystery*, by Dr. Beaumont, regius professor of divinity, and master of St. Peter's College, Cambridge. In the preface, the professor complains that in general "the *true genius* of Poetry is little regarded, or rather not subject at all to common capacities." The following description of the devil in council, is an exemplification of the author's design of *condescending*.

Three times he shak'd his horns; three  
times his mace

He brandished towards heaven; three  
times he spewed

Pell sulphur upward; which when on  
his face

It soused back, foul blasphemy ensued  
So big, so loud, that his huge mouth  
was split

To make full passage to his rage and it.

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## REVIEW.

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"STILL PLEASED TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I. *The New Testament, in an Improved Version, upon the Basis of Archbishop Newcome's New Translation: with a corrected Text, and Notes Critical and Explanatory.* Royal 8vo. pp. 640. Two Maps. 16s. 1808. J. Johnson and Longman and Co. London.

According to the plan which we proposed for ourselves in our last number, (p. 101.) we now proceed to consider the *text* employed by the Editors of this important work.

The first deficiency which strikes us on this point is, that as far as we can perceive, we are no where precisely informed *what* text has been employed. The title speaks of a *corrected text*: in the Intro-

duction sect. i. it is assigned as a chief reason for the choice of Newcome's Version as a basis, that he professes to have followed Griesbach's text, which is most justly said to be "by far the most correct of any which have been published since the revival of learning," and afterwards (sect. vi. 8.) is called "an edition of unrivalled excellence and importance:" near the conclusion of

the Introduction it is said, that the I. V. offers itself to the public, with the additional advantage of the corrections and improvements of Dr. Griesbach's second edition:" and lastly, we are told that "the editors of the present work offer it to the public as exhibiting to the English reader a text not indeed absolutely perfect, but approaching as nearly to the apostolical and evangelical originals, as the present state of sacred criticism will admit." From all these circumstances we were led to conclude that the text of Griesbach's second edition, had been made the *unvarying* standard; and we acknowledge that we had from the first hoped that this would be the case. This hope arose, not from the idea that Griesbach's text was altogether incapable of improvement, but from the full conviction of its unrivalled excellence, and from the belief that the unvarying employment of it (in the text at least,) would disarm our critical opponents of one of their most powerful charges against us; that we alter the scriptures to suit our own system.

Our conclusion arose from presumptive, not positive evidence; and it proves to have been erroneous. From different causes, the I. V. does not uniformly follow Griesbach's second edition. In some cases the variations are intentional; in others they appear to have arisen from following Newcome (who translated of course from the first edition) without observing the changes which Griesbach had made in his second edition. We cannot but regret both classes. The variations are in a very few instances

only, of material consequence; yet we are of opinion that a greater confidence would have been felt in the I. V. if there had been none. The reader after perusing pages containing such unqualified approbation of Griesbach's text, may justly ask the Editors, why they did not uniformly employ it? Their reasons they have not assigned; but supposing them to have been fully adequate, three things should have been done;—the reader should have been informed to what degree Griesbach's text had been made the standard;—wherever Griesbach's text is left, it should have been clearly stated what his reading is;—and, the reasons should uniformly have been given for their variation. We think this a point of considerable consequence; and in some other department of our next number, we propose to insert a statement of *all* the departures from the text of Griesbach.

Were it at all probable that any of our readers have not the power of seeing the I. V. we should, with great readiness, enter into the grounds of the opinion, that Griesbach's text ought henceforward to be made the standard text; but a careful perusal of the very accurate and perspicuous Introduction, must render this unnecessary, for no competent and unprejudiced judge can rise from it, without the conviction, that the claims of Griesbach's text to this high rank, are indisputably and very greatly superior to those of the received text, and of any other which has been published. If any should suppose that the preference given by Unitarian critics



to Griesbach's text, in any degree arises from their theological prepossessions, we most cheerfully refer them to the first and third numbers of the *Eclectic Review* for the present year; where they will find a masterly view of the grounds for departing from the received text, and from the authorized Version of the N. T. One sentence will show the opinion of the critic:

"We hazard nothing in saying, that the venerable professor (Griesbach) has achieved that honourable and necessary work, which has been for ages wanted, of liberating the sacred text of the N. T. from unauthorized intrusions and alterations; and that he has exhibited it in a state so nearly approaching to its *original and native form*, as to exclude all probable expectation of any material improvement from future collations and critical labours."

In all points then, where the I. V. accords with Griesbach's text, it is unnecessary for us to discuss the readings adopted by the editors: we may regard it as an established canon, 'that Griesbach's text should be the standard text;' and we certainly consider the editors of the I. V. as requiring *no* justification, but as deserving our warm approbation, in so far as they have followed

his text. Our attention will therefore be directed to the principal departures from it, after we have offered one or two introductory considerations.

In the Introduction (Sect. v. 4.) we find some just remarks on the subject of *critical conjecture*, as a means of correcting the R. T. Somewhat higher grounds however, should have been taken; for critical conjecture in the strict sense of the term, (importing the absence of *all* historical evidence,) ought in our opinion in no instance to be admitted in correcting the text\*; and we cannot allow that "there is no reason why critical conjecture should be entirely excluded from the N. T. any more than from the works of any other ancient author," seeing that we possess means of rectifying the text of the N. T. which we have not, in any nearly equal degree, of rectifying the text of any other ancient work, and that correctness respecting the latter can never be considered as of nearly equal importance with correctness as to the former.—But what we most wish on this point is, that the editors had informed us, what they considered as critical con-  
 \* "As critical conjecture is at best a desperate remedy, and the sources from which the genuine readings of the Greek Testament may be drawn are so numerous, the disease must be very grievous, where a medicine of this nature can be justly applied. In a commentary, or an introduction, amendments of this kind may be proposed, but they should never be admitted into the text of the Greek Testament itself. The alterations which have been made by Griesbach are clear and decisive; they are founded on authorities, which are not to be rejected. But as soon as we admit a reading, that is found in no ancient manuscript, in no ancient father, and in no ancient version, we rely merely on the *opinion* of the proposer, who, though possessed of the most profound learning, and endowed with the greatest ingenuity, is not only exposed to the danger of mistaking the meaning of a passage, and of amending therefore where no amendment is necessary, but in the corrections themselves may be guided rather by a lively imagination, than a solid judgment, or what renders them still more precarious, may be influenced by polemical as well as critical motives, which it is sometimes difficult to distinguish, and with the honest intention of restoring what he supposes the genuine text, recommend such readings as favour his own party." Marsh in his edition of Michaelis. vol. ii. p. 824.



ture, and whether or not, they have employed it in any sense, in the formation of the text from which they translate. Taking the term in its strictest sense, (in which it is used by Michaelis, vol. ii. p. 385.) we believe that they have in no instance employed conjecture; but it appears to us, that that reading would be rightly deemed conjectural, which is decidedly opposed by the preponderating evidence of manuscripts, versions and quotations, fairly examined and estimated "by the established laws of just and rational criticism," even though it may be sanctioned by the evidence of some or other of the witnesses; and in this sense we see a tendency to conjectural emendation, the traces of which we wish to have been confined to the notes. The chief instances in which conjecture has (in our estimation) been preferred to proof, will appear as we proceed.

We have only farther to remind our readers, "that where verses or paragraphs are printed in italics, it is to indicate that such passages are of doubtful authority\*;" that "the words which in the judgment of Griesbach should probably, though not certainly, be expunged, are included in brackets†;" and that consequently, wherever the brackets are employed, it must be inferred that Griesbach prefixes to the

words included his usual mark of probable omission, unless the contrary is expressly stated. From inadvertence in the use of the brackets, some confusion unavoidably results to those who have not Griesbach at hand.

By a singular inadvertence of this kind the doubtful passage at the beginning of Matthew (ch. i. 17. —ii. 23.) is included in brackets; and this with other considerations suggests to us as very desirable, that the editors should, after a time, publish a list of errata, containing those which their own examination or the observation of their friends or opponents may have suggested to them. This portion is printed in italics; and much may be said in favour of the plan; but on the whole we think it would have been much less objectionable, if the editors had contented themselves with stating their opinions respecting the doubtfulness of the passage. The mere printing in italics does no more than shew their judgment on the point, and a note would have answered the same purpose. We are inclined in this case to agree in that judgment; but we cannot think the evidence such as fully to justify the italics; and we have heard it remarked, with some plausibility, by one who had perused the Introduction with high satisfaction, that the insertion of this and the cor-

\* See pocket edition. In the larger editions no general explanation is given of the italics. If they are retained when the work is reprinted, we hope that this omission will be supplied, and that the reader will be informed, that this mode of printing is not designed to indicate the degree or the ground of the doubt respecting the genuineness of the passage. At present the unlearned reader must, in some cases, draw erroneous inferences as to both.

† See the larger editions. In the pocket edition it is said, "Words in the text which are included in brackets are of probable authority only." One would infer from this statement that those in italics are of less authority than those in brackets; but the inference could not have been intended.

responding passage of Luke, in italics, was a direct departure from the apparent determination of the editors to reject all critical conjecture.—Respecting the notes on these passages, we shall probably be led to make some remarks in our third division.

The only material instances we have noticed, in which the I. V. leaves Griesbach's text in *Matthew*, are the following. Ch. x. 8. I. V. 'Cure the sick, cleanse the lepers, cast out demons,' G. T. 'Cure the sick, raise the dead, cleanse the lepers, cast out demons;' prefixing the mark of somewhat probable omission to the clause omitted in the I. V. Here and in v. 10, the I. V. departs from Griesbach and from the R. T. without noticing either. In v. 23, the I. V. follows G. T. in an addition which he thinks probable; but here also the reading of the R. T. is not noticed. In the list which we have expressed our intention of giving in the next number, we propose to insert the instances in which the received text is left in the I. V. without notice. It must have been in all cases unintentionally; but it is much to be regretted.—Ch. xxiii. 10. G. T. reads with the R. T. 'for one is your leader, *even* the Christ.' In his margin Griesbach gives as a somewhat probable reading, 'for your leader is one, the Christ,' prefixing to ὁ μὲν εἰς the mark of somewhat probable omission, so as to make the passage read, 'for the Christ is your leader.' V. 14. is totally omitted by the I. V. In G. T. it is left with the mark of probable omission, and inserted before v. 13.

In *Mark* the principal departures from G. T. which we have noticed are the following. Ch. ii. 26. I. V. leaves out 'in the days of Abiathar the high priest.' Griesbach retains it in his text, without any mark of omission, except the lowest mark before τοῦ. If the article be retained, the passage means merely 'in the days of the high priest Abiathar,' not during his priesthood\*. Here also the reading of the R. T. is not noticed.—Ch. ix. 23. I. V. 'If thou canst?' G. and R. T. have 'If thou canst believe;' but Griesbach prefixes to 'believe' the mark of probable omission.

*Luke* i. 5.—ii. 52. is inserted in italics, but not in brackets. The *internal* evidence against the *authenticity* of this passage is very strong; but the evidence against the *genuineness* of it is much less weighty than that against the genuineness of the introduction to *Matthew's* gospel. It is in our apprehension by far too little to justify the insertion of it in italics; unless indeed it be intended by them to intimate that its authenticity (rather than its genuineness) is doubtful. On this point also we wish that the editors had been more explicit; and had defined the object of the italics.—Ch. vii. 47. 'for she hath loved much: but to whom little is forgiven, that *person* loveth little,' is in italics; as also ch. xxii. 43, 44. and ch. xxiii. 43. The justification of this in the first case, is merely the authority of the Cambridge MS. In the second there is weighty evidence; but Griesbach has not prefixed even his mark of somewhat pro-

\* See Middleton on the Greek article. p. 265.



bable omission. In the third there is no present manuscript evidence; but the doubts respecting its genuineness rest on the probability that it was wanting in more ancient MSS.

The principal departures from G. T. which we have observed in *Luke* are the following. Ch. ix. 25. I. V. 'and lose [or forfeit] himself.' In a note from Newcome it is said, "the words in brackets are probably a marginal gloss." This is solely conjectural; and it presents another instance of the injudicious use of the brackets. In v. 55. the I. V. omits the two clauses after 'he turned and rebuked them;' Griesbach retains the first, 'ye know not what manner of spirit ye are of,' with the mark of probable omission.—Ch. xv. 22. I. V. inserts 'quickly' in the text, with considerable authority; but Griesbach does not regard it as deserving his lowest mark of probable addition.

In *John*, ch. i. I. V. has v. 15. after v. 18. This is a merely conjectural transposition. Griesbach has the common order.—G. retains with the mark of probable omission, the very doubtful passage in ch. v. 3, 4: the 4th verse is in italics. The reader cannot fail to remark of what different degrees and kinds of doubtfulness, the italics are employed as the symbol.—The whole of the passage respecting the adulteress, ch. viii. is inserted in italics, and also with accuracy, in brackets.—Ch. ix. 13. I. V. following Newcome in his conjectural emendation has '[him, I say, who had been blind.]' There is no external authority for the omission; and the brackets are improperly used; and almost equally so in v. 18.

though the emendation is not equally conjectural.—Ch. xix. 14. I. V. has 'the third hour,' which very probably is correct; but G. leaves 'the sixth hour' in his text, and places *third* in his margin with the mark of high probability.—Ch. xx. 8. I. V. following Newcome reads upon the sole authority of the Cambridge, 'saw and believed not.' We scarcely need add, that Griesbach has not deemed this evidence sufficient; but we must remark that we have no intimation in the I. V. what is his reading.

In the *Acts* the following are the principal departures from G. T. In ch. iii. 18. the I. V. has 'of all the prophets that his Christ should suffer;' Griesbach retains the reading of the R. T. 'of all his prophets that the Christ should suffer,' but inserts the other in his margin with the mark of high probability. Here the reader is not told what is the reading of G. and R. T.—Ch. xi. 20. I. V. 'spoke to the Hellenists,' following the R. T. Griesbach has displaced this reading for 'Greeks' or 'Gentiles.' In the note this preference of the R. T. is justified by referring to v. 19. We observe Mr. Kenrick in his Exposition adopts Griesbach's reading, and supposes with plausibility that the teachers of Cyprus and Cyrene were encouraged in preaching to the *Gentiles* at Antioch, by the circumstance recorded in ch. x. In this we agree; and the reference to v. 19. rather confirms our opinion: before they had preached to Jews only; now they preached to Gentiles.—Ch. xvi. 7. R. T. has, 'but the spirit suffered them not;' Griesbach introduces the words, 'of Jesus,' prefixing his mark of probable, but not certain



admission. I. V. has accordingly, 'the spirit of Jesus.' We have no objection to this, since the words inserted have (according to Griesbach) as much claim to a place in the text, as those words to which he prefixes his mark of somewhat probable omission: but the same claim has not been allowed in some other instances; and we should have wished to see Griesbach's degree of authority for these words mentioned in the note.—Ch. xxi. 20. I. V. 'glorified God,' on which the same remarks may be made as on ch. iii. 18.

The instances which we have adduced will abundantly justify our remarks, and from the Epistles we shall select only two or three important departures, leaving the rest for our list in the next number.—In *Rom.* iii. 25. the I. V. has entirely left Griesbach without noticing the departure, by omitting 'through the faith:' G. marks the article as probably to be omitted. When we recollect that the authority of the Alexandrian alone (according to Griesbach) and of Chrysostom's homilies and commentary, is allowed to expunge these words in opposition to the testimony of the Vatican, Ephrem, Clermont, &c. and (for any thing that appears to the contrary,) to that of all the other evidences, we cannot help considering this as, in the lower sense, a conjectural emendation.—1 *Cor.* x. 9. I. V. 'let us not tempt the Lord:' Griesbach retains 'the Christ,' placing 'the Lord' in the margin, with the mark of high probability. The evidence for the reading of Newcome and the I. V. certainly appears to us superior to that of the R. T. yet

even here we would not have had our standard abandoned. The text of Griesbach is however mentioned in the note; and his mark means, "nearly equal, or equal, perhaps even to be preferred to the received reading." It is obvious that from a reading so doubtful no argument can fairly be drawn in proof of any doctrine.—1 *Cor.* xv. 47. I. V. 'the second man will be from heaven [heavenly].' Without farther guidance than the I. V. the reader must infer that this is the reading of the R. T. and that Griesbach prefixes his mark of probable omission to 'heavenly.' The fact is that Griesbach's text is that of Newcome's translation, 'the second man will be [the Lord] from heaven;' G. prefixing the mark of probable omission to 'the Lord,' and not regarding 'heavenly' as deserving any mark of admission into the text. The reading of the I. V. is very excellent, as far as internal evidence goes; but it is deficient in external. For ourselves we think the omission of 'the Lord' decidedly probable; but we wish that they had been left in brackets.—*Eph.* iv. 29. the I. V. with Newcome has, 'to the edification of the faith.' Newcome's note is quoted; in which this is said to be Griesbach's reading: now in his second edition he has the reading of the R. T. *ἡ ἀλλήλων*, and inserts *πρὸς τὴν οἰκονομίαν* in the margin with only the lower mark of probability.—We shall conclude with the noted passage in 2 *Tim.* iii. 16. Here the I. V. rejecting *καὶ* has 'All scripture given by inspiration of God is profitable.' What is the reading of Griesbach and of R. T. is not said; the latter as every one knows, has,

‘All scripture is given by inspiration of God, and is profitable.’ Griesbach has the same and prefixes to ‘and’ no mark of omission. The evidence for its omission we consider as very inadequate to justify the reading of the I. V. and we beg leave to refer the reader to the examination of the evidence in Dr. Findlay’s tract on the text. We wish that the obvious acumen of the editors had been employed in *unloosing* the Gordian knot; we feel no inextricable difficulty in the common reading.

In our next number, we expect our remarks (respecting the translation itself) will have less the tone of censure; and we hope that they will be more interesting to the general reader, than the preceding can be.

ART. II. *Memoirs of the Life and Writings of the late Rev. W. Wood, F. L. S. and Minister of the Protestant Dissenting Chapel, at Mill Hill, in Leeds. To which are subjoined an Address delivered at his Interment, on Tuesday, April 5, and a Sermon, on occasion of his Death, preached on Sunday, April 10, 1808. By Charles Wellbeloved. Printed at Leeds, for J. Johnson, Longman and Co. 8vo. pp. 197.*

Our readers have been presented with some account of Mr. Wood in the last volume of the *Monthly Repository* \*. These “Memoirs” of his “Life and Writings,” are, as might be expected, far more copious; and they certainly place his character in a very honourable light.

“To pass with credit through the preparatory scenes of education, and to form an extensive acquaintance with natural and moral science, he did not consider as sufficient. He had seen the finest talents neglected, and the amplest stores of knowledge lying comparatively useless, for want of that propriety and energy of manner which is essential to the effectual communication of religious instruction to a mixed assembly.—It was therefore his determination that truth should not suffer in his hands, nor the cause of religion and virtue be impeded by the neglect of those useful, those honest arts which are necessary to ensure for the lessons of the public instructor a favourable reception. And,” adds his biographer, “if I be not misled by the partiality of friendship, his labours to secure this laudable purpose were as successful as they were wise.” (Pp. 163, 164.)

His abilities in the pulpit and his agreeable conduct in private life received an affectionate testimony from a dissenting society at Ipswich, when they were apprehensive of his removal from them, in order to take the charge of that assembling in the Old Meeting at Birmingham (pp. 12—15.) with which, nevertheless, owing we believe, to a most unjustifiable interference, on the part of a minister in the neighbourhood of that town, he was not after all, connected. Of the value of his public services we may judge from those of his sermons which have been printed, and from a few passages extracted in these memoirs from others, which are well deserving of being committed to the press. Mr. Wood’s was no tinsel eloquence: it was the result and the expression of a luminous, a comprehensive and an active mind; and they who compare the Sermons on “Social

\* Pp. 220, &c. 382, &c.



Life," which he published not long after his settlement at Leeds, with the occasional discourses which at different intervals, he has since given to the world, will trace with pleasure his progress in the art of composition. It is not we are persuaded, an exaggerated statement that "no one could habitually and seriously attend upon his ministry, but his mind must have been enlightened, whilst his heart was improved." (P. 166.)

At the same time, we read with surprise and concern the following sentences in the sermon on occasion of his death: "I cannot here omit," says Mr. Wellbeloved, and he is addressing the congregation at Mill Hill chapel, "another striking characteristic of your late pastor's mode of public instruction. His discourses related almost exclusively to religious practice, rarely to what are called religious principles. He wished to make you practical Christians rather than experienced controversialists; and whilst all his public services proceeded upon a system of religious truth which he had carefully deduced from the pages of revelation, and tended silently to recommend the system, and to impress in the most effectual manner all its essential principles upon your minds, he rarely thought it necessary or wise to point out to you the speculative errors which abound in the world, or to explain and defend that creed which in the exercise of private judgment he had adopted for himself." (P. 167.)

As the author of the Memoir confesses himself (p. 173.) an admirer of his friend's conduct in this respect, we have an additional inducement to animadvert upon the pleas here alledged in

justification of it, and to point out its impropriety and evils.

It is said that Mr. Wood's "honourable station" was that of "a preacher of righteousness." (P. 167.) Such assuredly it was. But there is an intimate connection between truth and righteousness, as there also is between error and unrighteousness; and we read, in a volume profoundly revered by our author, that Christian ministers are "set apart for the defence of the gospel," which includes we presume, religious principles no less than religious practice.

But observes Mr. Wood himself, (p. 168.) "the sermons of Christ were never employed about those matters of doubtful dispute which have occasioned such violent contention in the Christian world." True: for the controversies and mistakes alluded to had at that time no existence. The fact however is, that many, if not most of our Lord's discourses were levelled against the errors of the day. Surely then concerning the religious errors of the day, whatever they be, the Christian preacher of the present age should not be customarily silent! Imagine that Jesus Christ now exercised his personal ministry among us; and who can suppose that he would rarely think it necessary or wise to vindicate the purity of his gospel, and to expose the corruptions by which it is debased?

It is further remarked, by the subject of these Memoirs, that "the Son of God was not commissioned to entertain mankind with curious questions and nice speculations." But what if curious questions and nice specula-



tions have been so mingled with the simplicity of revelation as to darken its truth, weaken its efficacy and obstruct its progress? In such a state of things, is it not the duty of the Christian minister to shew that they are false and dangerous? Or will it be pretended that these *speculative* points are unaccompanied by practical evils? After all, to discern what Christian truth really is, does not involve such inquiries and speculations as are here called nice and curious.

Mr. Wood, however, "knew that his stated hearers were for the most part attached to the simple doctrine of Jesus Christ no less firmly than himself." (p. 170.) "His religious principles were well known." (p. 172.) "In a regular course of private instruction he had placed before his congregation all the doctrines of revelation, and shewed them the principles on which the prevailing errors may be refuted." (p. 173.) Be it so: this method of instruction, so far as it went, was creditable and judicious. Yet Mr. Wood had, no doubt, occasional as well as stated hearers; and it would appear that if prevailing errors are openly and publicly taught, they demand an equally open and public refutation.

But Mr. Wood "abstained upon principle from all unprovoked attacks upon established errors and deeply rooted prejudices, because he was fully persuaded that in the present state of the world, it is better to allure men from error, and by a cautious and conciliating temper to soften their aversion to truth, than by open and avowed hostility to alarm their fears, and to call forth an obstinate and deter-

mined opposition." The obstinacy of their opposition be to themselves! An open avowal of what we deem to be religious truth, accompanied by a clear statement of evidence in its favour, would seem the most effectual mean of ultimately producing a general concurrence of sentiment, and of impressing important principles upon the mind; and it must be made, whether men will hear or whether they will forbear. What the respectable biographer intends by *unprovoked* attacks upon established errors, we are at some loss to conjecture. A preacher's silence concerning gross and prevailing errors in the Christian world, might be perfectly well, were a like silence observed by their advocates. *They*, however, and we blame not this part of their conduct, are perpetually insisting upon their own views of things: they even do more: they describe them as exclusively *evangelical*, and through ignorance we hope, rather than from design, often misrepresent the creeds and motives of other professors of religion, and hold up both to popular execration. This being the fact, with what propriety can it be said or insinuated that a religious teacher who lays before his audience his objections against the Trinitarian and Calvinistic schemes, makes an *unprovoked* attack upon established errors? Truth and error are correlatives: To promote the former, you must expose the other. What too, if some are alarmed by this attack? For theological alarmists, as such, we feel no more esteem than for political alarmists.

Controversy, with some temporary inconveniences, has been the parent of such substantial and

lasting benefits that it ought not, on the whole, to be viewed with dread. As far as it regards tenets, and not persons, we see no reason for excluding it from the pulpit; and had the great lights of the Christian church abstained upon principle from unprovoked attacks upon established errors and deeply rooted prejudices, because they surmized that such attacks would do more harm than good, it is not too much to say that error, ignorance and vice would, long before this hour, have over-run the world. Such was not the conduct of one whom Mr. Wellbeloved appropriately stiles "the venerable and amiable Lindsey," (85.) an admirable letter from whose pen is inserted in these Memoirs. (86.) Though his temper did not lead him to controversy, though it was his wish to preach for the most part, discourses strictly practical and devotional, yet, *upon principle*, he not seldom made attacks, which some perhaps might judge *unprovoked*, on established error; and the reason was, that he thought this course an act of justice to his principles and himself. On much the same ground we conceive that it is obligatory on every minister who, like Mr. Wood, has found the truth. (172.)

Not that we recommend an inconsiderate zeal. To that we are as hostile as Mr. Wood and his biographer. But surely, there is a medium between a usual silence in public upon controverted points and that inconsiderate zeal "an observance (*observation*) of the baneful effects" of which disgusted Mr. Wood, as we believe, it disgusts every man of correct feelings and solid judgment. Inconsiderate zeal is the usual at-

tendant on youth, passion and inexperience. Such nevertheless, could not have been the zeal of a person of the standing talents, attainments, virtues and deservedly high reputation of the late most respectable minister of Mill Hill Chapel.

We are far from thinking that Mr. Wood "was indifferent to the profession or the progress of religious truth, or that he viewed with unconcern the diffusion of error." Quite the contrary; and it is with an unfeigned esteem for his memory and for the character and services of the author of these Memoirs that we venture to call in question the correctness of what they have observed respecting the impropriety of controversial preaching. Mr. Wellbeloved indeed readily concedes that, "in the great diversity of temper which appears in the world, it may be judicious and necessary for the friends of truth to pursue different methods to serve her cause, and whilst some are to be won by a mild and cautious conduct, others may require all the efforts of a warm and active zeal to rouse their attention and dispose them to inquiry. Amongst the early disciples of our Lord, there was a son of consolation as well as a son of thunder; and in the glorious work of the reformation a Melancton was an instrument no less necessary than a Luther." (173, 174.) In these observations, taken generally, there is, doubtless, much accuracy and justness: but, with submission, they do not strike us as altogether pertinent to the present case. A son of consolation may also be a public and strenuous opposer of religious errors; Melancton, however justly distinguished, was not



equally successful with Luther in his personal efforts for the removal of abuses: zeal which is warm and active may, nevertheless, be completely benevolent, and for every honourable purpose, cautious and discreet; and the only point at issue between the author and ourselves is whether Christian truth should be frequently and directly inculcated, prevailing errors as frequently and directly exposed, in the instructions of the pulpit?

So far as this inquiry can be determined by facts, we are of opinion that it will be determined in the affirmative. The open avowal of religious truth has been productive of consequences highly beneficial, and will commonly be found in the end, and even in a personal view, to be as expedient and useful as to us it appears obligatory. By the opposite conduct, indifference and religious ignorance have been fostered; while new strength has been given to religious prejudice and bigotry. Shall error then be proclaimed on the house-tops, and truth be whispered in the ear, in closets?

(To be continued.)

ART. III. *Memoirs of William Paley, D. D. by G. W. Meadley: to which is added an Appendix.* 1809. 9s. Sunderland.

The name of the late learned Dr. Paley, will be long dear to the Christian and the philosopher. Mr. Meadley regrets that no life worthy of the man had already been presented to the public; and he has been induced to undertake the task, with a view of supplying the defect, or at least to provoke the exertions of some abler pen. He acknowledges, with a degree of diffidence that does him credit, his own incompetency, and feels that the merits of the Dr. require a still more complete and perfect delineation.

Our readers will, perhaps, expect an abridged account of the *Memoirs*, but this we reserve for a future number, under the biographical head, and shall at present content ourselves with a few observations on Mr. Meadley's performance, which we do not scruple to recommend, as containing much interesting matter, stated in general, in a plain, but strong and forcible manner. Mr. M. is one of those biographers who can see defects in his hero, and in his mode of treating certain topics, and seeing them is not afraid of canvassing them with freedom but with candour. His object is to give the character of Dr. Paley as it were from the life itself; to follow him in the various scenes through which he passed; to collect and record anecdotes which illustrate his temper, and point out what he said and even thought on a number of minute and apparently trifling, as well as on memorable and important occasions. Hence we are told that at school, though a fair, yet he was not an accomplished classical scholar:—that he was more attentive to things than to words. He was curious in making inquiries about mechanism:—in his *mind* he was uncommonly active—in his *body* quite the reverse. He is then described as never engaging in the common sports of school-boys: that he was attached to the amusement of angling, an amusement which his biographer thinks scarcely vindicable upon

the principles of humanity;—that he was expert in the art of mimicry:—That he was so bad a horseman as actually to fall from his poney seven times in a journey from his father's house to Cambridge. At college he applied himself assiduously to those studies required by the University; but his room was the common rendezvous of the idle young men of his college. He was remarkable for indulging himself in bed till a very late hour, and for being much in company after dinner, so that it is inferred that he was more indebted to observation and reflection than to books for the general improvement of his mind. On his arrival at college his manners and dress were the subject of merriment among the students, but the superiority of his genius, and his real moral worth claimed general esteem and admiration. He was an excellent companion, and had the happiest knack of turning the laugh against himself, by relating some absurd and ridiculous blunder which he had committed, and in his merry humours he could always find something to laugh at himself, and was often heard to say that "A man who is not sometimes a fool is always one."

In this manner, Mr. Meadley retraces every part of Dr. Paley's life, mixing the important with the jocose; and the serious character of the tutor and divine with his wonted pleasantry as a friend and companion.

"No studious man perhaps, ever entered more into the pleasures of society than Mr. Paley, nor presented so rare an assemblage of amiable and attractive qualities in social life.—Among his friends no man was more highly esteemed; for great as were his

talents and literary attainments, even these were far exceeded by his many amiable traits of frankness and good nature."

In another part of the volume, Mr. Meadley writes:

"Many of the opinions, which Dr. Paley casually advanced in conversation, would, if collected, form a series of instructive aphorisms, applicable to the conduct of individuals, and the government of states. It was not indeed, on points of importance alone that he displayed his powers, he frequently indulged in repartee, animadverted on common occurrences, or introduced some lively stories of himself and his associates in early life. Many characteristic sketches of his conversation are preserved in the recollection of his friends, and deserve a more permanent record."

Of these we shall notice one, which no man can read without emotions of interest:

"In the year 1795, during one of his visits to Cambridge, Dr. Paley, in the course of a conversation on the subject gave the following account of the early part of his own academical life; and it is here given, on the authority and in the very words of a gentleman who was present at the time, as a striking instance of the peculiar frankness with which he was in the habit of relating the adventures of his youth.

"I spent the first two years of my undergraduateship happily but unprofitably. I was constantly in society, where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening, I was awakened at five in the morning by one of my companions, who stood at my bed-side and said—'Paley, I have been thinking what a d\*\*\*d fool you are. I could do nothing, probably, were I to try, and can afford the life I lead: you could do every thing and cannot afford it. I have had no sleep during the whole night on account of these reflections, and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society.'

"I was so struck"—Dr. Paley continued, "with the visit and visitor, that I lay in bed great part of the day and formed my plan. I ordered my bed-



maker to prepare my fire every evening, in order that it might be lighted by myself. I rose at five, read during the whole of the day, except such hours as chapel and hall required, allotting to each portion of time its peculiar branch of study; and just before closing the gates (nine o'clock,) I went to a neighbouring coffee-house, where I constantly regaled upon a mutton-chop and a dose of milk punch. And thus on taking my bachelor's degree, I became senior wrangler."

"Thus fortunately was Dr. Paley roused to a full exertion of his faculties, before his habits were completely formed; and to this singular adventure may, perhaps, be attributed, not only his successful labours, as a college tutor, but the invaluable productions of his pen."

These extracts, though short, will give the reader an idea of what he may expect from Mr. Meadley's Memoirs. He seems to have spared no pains in collect-

ing facts from the most authentic sources. He has displayed the opinions concerning Dr. Paley, from his most intimate friends, and by giving them in their own words, has been led, not unfrequently, to repetitions, against which he may easily guard in a subsequent edition, to which we doubt not the work will speedily come.

The Appendix contains some of Dr. Paley's smaller pieces; which, though not absolutely new to the public, are comparatively little known; a correspondence between Dr. Percival and Dr. Paley on subscription to articles of faith; and a correspondence with Mr. Robertson on an alleged literary depredation.

J.

ART. IV. *Errors respecting Unitarianism considered; and Motives and Means for the Dissemination of it stated. A Discourse, delivered at Bristol, June 22, 1808, before the Western Unitarian Society, by Lant Carpenter, L.L.D. 12mo. pp. 68. Longman and Co. 1808.*

This is a valuable offering at the shrine of truth. We have seldom seen so much scriptural knowledge, so much solid argument, and such varied persuasion in the compass of a single sermon. Several notes are added, abounding with just and useful biblical criticisms. We cordially recommend the Discourse to all such as wish to see or to lay before their neighbours an impartial statement

and complete refutation of the objections to Unitarians; and in particular to the several Unitarian Book Societies, whose object it explains and defends, and for whose use its advice and cautions are designed.

The *Western Unitarian Society* appears to be in a flourishing state; above thirty new members were added to it last year.

## MONTHLY RETROSPECT OF PUBLIC AFFAIRS;

OR,

*The Christian's Survey of the Political World.*

WAR has reigned triumphant in all its horrors, and new scenes of devastation are bursting open to the view before its dreadful career can be stopped. Who can look on Spain without compassion on the fate of suffering humanity, and melancholy reflections on the miseries, which a bad government brings upon a country. The new sovereign is in possession of half of the country, and his tenure is still not completely affirmed. Not that there is any probability of his being dismissed from his capital, but the evils of civil war must be for a long time endured, and his subjects must be held in subjection by the terror of his arms. From the siege of Saragossa, the Christian would willingly turn away his eyes. As far as the arts of destruction can confer glory, both besiegers and besieged are entitled to no small share of honour: the one for skill in the attack, the other for perseverance in the defence of this unhappy city. The numbers of lives lost, and the ruin of houses, churches, convents and splendid buildings are the triumphs of the destroying angel, and in vain did the Lady of St. Pillar afford her sheltering arms to the miserable and deluded inhabitants.

To what purpose, it may be asked, is this desolation and this waste of human blood? If we can believe the accounts brought home by our unfortunate army, which traversed so large a portion of Spain, (and we can have no reason to doubt their veracity,) the Spaniards are far from being united in one common cause. Our men were received with great hospitality in the convents and monasteries, but the people at large were by no means ready to contribute to their relief. What indeed does it signify to the common Spaniard, that a Bourbon is as it is commonly said his legitimate monarch? What benefit could he trace to that source? The removal of many evils is held out to him by the new dynasty, while from the old nothing was to be expected but the continuation of that miserable system, by which Spain has been so degraded below

its level among the nations of Europe. The war appears to be more that of the priest than of the nation; yet the inveterate jealousy between the two countries may make it of long continuance, and the greater will be the crush of its monasteries and its convents, its idols and various abominations.

The numbers that have perished at Saragossa are not by any means ascertained. On both sides it must have been very considerable, from the desperation with which the conflict was urged. The possession of every street was contended for; and the miners were still at work whilst the enemy was in possession of a great part of the town. The natural love of independence will go a great way; and, when it is aided by the powers of superstition, the mind is raised to a degree of rage and strength, little short of that which the phrensies of madness inspire. The holy pillar was, we doubt not, often invoked: the priests would bring forth their idols and their wafer gods to inspirit the populace. The besiegers relied on their strength and skill, so often tried in battles; and the shame of being baffled in other attempts would re-animate their efforts. By taking possession of Saragossa they have brought a very large province into subjection, and the conquerors are not likely to estimate at a very great rate the cost of the undertaking, either to themselves or to the enemy.

One event is likely to follow from this determined resistance. The sovereign will perceive that his throne can never be in safety whilst the power of the priest and the monk remains. Thus the horrible anti-christian system of persecution and fraud which has been so long predominant in Spain, will receive its proper check from worldly policy. The politician of other countries may grieve that this cannot be done, without increasing the influence of France; and the sentiment has been expressed strongly in a quarter, whence better things might have been appre-



hended. To oppose the French it has been said, that it would be no objection, if our troops were to march under the auspices of an inquisitor-general; and victory would not be the less hailed, though the wafer god and other abominations were intermixed with our standards. To this sentiment worldly policy may subscribe, yet viewing as we do the moral improvement of mankind as of far greater importance than the temporal rise or fall of kingdoms, we cannot separate so entirely the advantages of a momentary success from the permanent evils, which the domination of an inquisitor-general would establish.

By the expulsion of the English the northern parts of Spain have been laid open to the French; but it is said, that their possession is dubious, and continual insurrections of the peasantry are daily weakening their armies. Our intelligence of what passes in the interior of Spain is too meagre to confute or confirm this statement. But we have no reason to believe, that any thing has occurred to shake the seat of the new sovereign in Madrid. Victories have been obtained, according to report, in the South; and the fall of Saragossa will enable him to bend his attention wholly to that quarter. Cadiz will be the object of attack, and the accounts lately arrived from that town do not encourage us to hope, that such an unanimity prevails as is necessary for the defence of so important a fortress. Disputes have taken place, in which it is said, that the English interest has gained ground; but if there are strong parties in it, there is reason to dread, that not only the iron but the gold of the French will be successfully employed. If the Junta is not capable of making a stand with its armies in the field, we should fear very much for its efforts when cooped up within the walls of a town.

Spain then seems now, according to a common phrase, to be hors du combat. What is happening within the Peninsula will have no effect upon the general politics of Europe. These seem to be of a very extraordinary nature; and the result is apparently so evident, that one can hardly believe what is reported with the strongest confidence. War is breaking out, or probably it has begun, between France and Austria. It is certain, that since the return of Buonaparte to Paris, very great collections of troops have been made in his dominions and

those of his dependants, threatening Austria; and at the same time it is well known, that the latter has been constantly employed in military preparations. Pretexts for war on either side are obviously numerous; but the only thing, that would strike us with surprize, if the follies of the Austrian cabinet from the beginning of the French revolution had not prepared us for every event, is the improbability that Austria can make any movement to advantage. Its armies have been so completely beaten; its system, whether we consider its subjects or its soldiers, is so bad; its generals, if we except the Archduke, are so incompetent; its frontiers are so exposed, that we can augur nothing from a declaration of war, but an early evacuation of Vienna by the Emperor.

Massena is said to have received already the command of the troops in Italy, whence probably the great attack will be made, and, assisted by another incursion on the side of Dalmatia, and the advance of troops through Bavaria, the Austrians will be exposed to attacks, against which no better defence will be made than on former occasions. The people will be spectators merely of these actions. An Austrian, a Bohemian, a Hungarian cannot possess much of that patriotism, that inspires men to great and noble actions; and the Poles will see with indifference the change of masters. Austria then has nothing to gain, and much to lose: but, whether the time is come for the house of Hapsburgh to follow the destinies of that of Bourbon, the campaign of this summer will probably determine.

Peace has been made between Turkey and England, but the affairs of the former country will receive little benefit from this event. Should it unite with Austria, it cannot ward off the blow which seems to be impending over it, and its own distractions will prepare the way for the French. Syria is asserting its independence. Every thing in short wears the appearance of many active scenes taking place on the shores of the Danube; and the lovers of peace have no prospect of seeing mankind fully employed in objects worthy of human nature. What part Russia is taking cannot at present be known; but, most probably, if Austria is to be left to the mercy of the French, the Russians will obtain their compensations on the part of Turkey.

Sweden has been one of the greatest sufferers in this revolutionary war of Europe. Stripped of its German possessions and Finland, it has sighed for peace, and seen nothing but ruin in the measures of its sovereign. The murmurs of its inhabitants were silent: they have now broken forth into insurrection, and menace the capital. The insurgents are said to be assisted by three regiments of the line, and their object is, to insist upon the calling of a diet, and the taking of those measures which alone can, in their apprehensions, secure the safety of the kingdom. If we are to judge of the probable effects of this commotion by the adventures of our General Moore in Sweden, we should fear very much that the king will find it difficult to govern upon his former plans. He has much to contend with, and whatever personal bravery he may possess, this will not avail him against the constitutional demands of his subjects. The Swedes are with difficulty roused, and the justice of their demands cannot be investigated without a fuller knowledge of the country than has reached us.

Hopes are entertained, of a friendly adjustment with the United States of America. This must give universal pleasure; for it is evidently the interest of both countries to be upon friendly terms. France has lost some territory upon the southern continent; and Cayenne is now under the dominion of the king of the Brazils. He has now a considerable line of sea coast, and a vast interior of country, sufficient to gratify the ambition of any monarch who would cultivate the arts of peace, and employ himself in the subduing of the soil to the purposes of human happiness. Every thing is to be expected in that country, if there is but common prudence on the part of the governors; and the people are left to those efforts, which British capital and industry would produce. A greater blow has been struck, probably by this time, against the French, who, to the loss on the Continent, may add that of one of the richest West India islands. Our troops have effected a landing on Martinico, and very little resistance has been made to them. The island seems to be not unfavourable, and the next intelligence, probably, will be, that the regular troops have laid down their arms. These two blows will ruin the influence of the French on the other side of the Atlantic; and the French empe-

ror, however successful on the continent of Europe, will in vain sigh for ships, colonies and commerce.

At home, the whole attention of the nation, has been occupied with the inquiry into the conduct of the Duke of York, as Commander in Chief, and it has ended in the resignation of his office. No event, since the revolution, has given greater satisfaction; and the nation is highly indebted to the Member of Parliament, who brought forward the inquiry, and exposed to the light of day the iniquitous scenes that have taken place, in the disposal of public places. On his coming forward the ministers of the crown resisted him, and high language was used, which might have deterred, and the fear of which, probably, has deterred many a one from entering upon so arduous an inquiry. As to the attachment of infamy to Mr. Wardle for his conduct, it is now quite out of the question. The city of Canterbury has taken the lead in offering him its thanks, and presenting him with its freedom, for his services: and this example will probably be very generally followed. When we consider the difficulty of the undertaking, this is the least that can be done by the nation, though a peerage would not be an inadequate reward to such exertions, and the importance of the service performed.

The inquiry has brought forward many remarkable circumstances, among which, are to be reckoned the letter of the Duke of York to the Speaker of the House of Commons, which would scarcely have been received from any other subject: the notification of the resignation of the Duke, in language which did by no means seem to be appropriate to the occasion. The imprisonment of a General Officer and a Captain, for prevarication in their evidence, a punishment, which, however merited, is with difficulty to be brought under the due regulations of law. The strange language of one member, attributing the inquiry to a jacobin conspiracy against the Royal Family; an assertion, the most completely ill founded and unjustifiable. The equally improper language of a member of the Administration, threatening infamy to the accuser, if he did not succeed in his charges. The conduct of the Chancellor of the Exchequer, and the Attorney General, which was, that of counsel for the defendant, rather than of free members of a deliberative assembly.



bly; the unison of the Officers of the Crown, and all the placemen in the House, in favour of the accused; the promulgation of a design in some General Officers, to address the Duke on his meritorious conduct, as Commander in Chief, which was very properly censured in strong terms in the House; the extraordinary concurrence of unexpected incidents in proof of the charges; and, above all, the manly and constitutional speeches which this occasion produced in the house, displaying a degree of talent and integrity, that has not been surpassed in any age or country; besides the obtaining of the peculiar object in view, the country is likely to be a gainer by the promotion of a general spirit of inquiry into the corruption, which is said to prevail in many other offices. And, we may observe, that it is not jacobinism, which produces such inquiries: corruption is the grand ally of jacobinism. It is this, which has overturned kingdoms; and jacobinism has no chance, where government is administered upon wise principles. The worst of jacobins are those, who encourage corruption, and thus undermine the throne, which they are pretending to support.

The debate in the House on this question began on March, the 9th, and terminated on the 20th, a greater number of members giving their opinion, and more hours being consumed in the discussion, than have been known from the first formation of the House of Commons. Mr. Wardle commenced very judiciously on the evidence, and ended a very excellent speech, by proposing an address to the King, stating, the astonishment of the House, to find, that very corrupt practices and abuses had existed in the disposal of commissions and promotions, under the Commander in Chief, which could not have existed to the extent they have done, without his knowledge; and if they had, such a presumption would not warrant the conclusion, that the command of the army could, with safety, or ought in prudence, to be continued in his hands; and they therefore submit their opinion, that the Duke ought to be deprived of the command of the army. This motion was seconded by Sir F. Burdett, and opposed with more subtlety than argument by Mr. Burton; it was supported by Mr. Curwen, who called upon the House to perform its duty manfully; to stem the torrent of corruption, and thus

obtain a victory more glorious than any of Bonaparte's.

The Chancellor of the Exchequer made an elaborate, technical defence of the Duke, and proposed first, a resolution, by which the House should declare its determination to pronounce a distinct opinion on the charges, which he should follow up with another resolution, that there was no ground to impute personal corruption, or connivance, to the Duke, in the evidence produced at the bar; he should then propose an address to the King, inclosing these resolutions, and stating the concern of the House, that a connexion had subsisted, which exposed the Duke's character to calumny; and that frauds should have been practised, with which the Duke's name had been coupled, of a most disgraceful and dangerous tendency; that the deep regret at this connexion expressed by the Duke, had afforded great consolation to the House, which trusted, that the Duke would in future keep in view the uniformly virtuous and exemplary conduct of His Majesty, since the commencement of his reign, and which has endeared His Majesty to all his subjects. The Attorney General was equally technical and elaborate. Mr. Bankes was for substituting a different kind of address, stating the existence of pernicious practices, but without the Duke's personal participation; but of such a nature, that the command of the army could not be continued in his hands, as the inquiry had unveiled conduct in him, highly injurious to the cause of religion, and the main springs of social order. Mr. Yorke opposed both the resolutions and the address, and maintained, that nothing had appeared to claim the interference of the House. His speech, like a preceding one, was marked by the insinuations, on the effects of a popular cry; which were very judiciously and properly combated by Lord Folkstone, who observed, that the disgust at a popular cry came with a very ill grace from a quarter, which had so successfully raised themselves by the ill-founded cry of No Popery. The noble Lord very properly animadverted on Mr. Canning's improper language on the subject of infamy, which could now be shared only by the person who had advanced that language, and the accused, as the accuser had nobly performed his duty, and, in the estimation of the whole country, was entitled to the utmost praise for his

very meritorious services. Mr. Adam endeavoured to exculpate himself from the charge of contradiction in his evidence, and supported the minister.

Sir F. Burdett compared the evidence given by Mrs. Clarke with that of Mr. Adams and Colonel Gordon, and her honour in paying her debts with that of the Prince, who refused her her annuity, because she could not produce his bond. He was particularly happy in his remarks on the Attorney General's special pleading, and the ministers assertion, that the times were free from corruption, which the baronet very justly observed was greater now, than had ever before been known, though its operations were different. She did not stalk forth openly, giving bank notes to members of parliament, but the places and pensions she had to bestow were far more efficacious. Sir Samuel Romilly entered into a just discrimination of the nature of evidence, and solemnly declared, that he could not, on the fairest and most impartial view of the transactions, and notwithstanding what might befall him for the freedom of his vote do otherwise, in conscience, than decide against the Duke. Mr. Wilberforce could not acquit the Duke of a suspicion, that corrupt practices were in existence, and thought, that some reparation ought to be made to public morals, and that the command of the army could no longer with prudence be confided to the Duke of York. The House could not pass over the transactions brought to the bar, without an irreparable injury to morality. Religion and morals are the best preservers of states; and their decline is a presage of impending ruin to the country. As to the slight censure in the address of the Chancellor of the Exchequer, he thought it ought not to have been introduced; or if censure had been thought necessary, it ought to be more adequate to the delinquency; it seemed as if the laws of the country were more attended to than the laws of God. The House was the guardian of the public purse, and bound to take notice of the waste of that money, which ought to be applied to public purposes. The luxurious and profuse expenditure of Gloucester Place, would be read with pain by the heavily burdened cottager in all parts of the country. As to the effect of public opinion, he should remind the House, that their strength was in the strength of the people; and from the force of public opinion; go-

vernments, popular like ours, had the greatest strength.

A very great number of members gave their opinion, and the first vote was on this question: That the house should proceed, either by address, or by resolution, when there appeared,

For an address	- - -	199
Against it	- - -	294

Majority	- - -	95
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Mr. Wardle's motion was then brought to a decision, and there were,

For it	- - -	123
Against it	- - -	367

Majority against	- - -	244
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Another division now took place, on a resolution proposed, that there were grounds to charge His Royal Highness with a knowledge of, and connivance at, corrupt practices, and with corruption, and there were,

For it	- - -	135
Against it	- - -	334

Majority against it	- - -	199
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Mr. Percival's first resolution only, was now brought forward, when there appeared,

For it	- - -	278
Against it	- - -	196

Majority for it	- - -	82
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The opinion of the House was sufficiently seen by these divisions; and it was evident, that the Duke could not be supported any longer, without the most dangerous consequences to the country. Farther proceedings were adjourned to the 20th, and the House was then informed, though in not very gracious terms, that the Duke had resigned; upon which, a motion was made, that no farther proceedings should be now adopted against him, when it passed with the exclusion of the term *now*, there being,

For the word <i>now</i>	- - -	112
Against it	- - -	235

Majority against the word	123
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That the Duke is no longer in office, gives universal satisfaction; that Mr. Wardle has done his duty, all rejoice; that the minister has been baffled by the strenuous exertions of the independent part of the House of Commons is certain; and the country is expressing its gratitude to Mr. Wardle, by addresses to him, from cities and counties, which are expected to be very general.



## OBITUARY.

*Mrs. Parsons.*

January 16, 1809, died in the 49th year of her age, Mrs. PARSONS, the wife of Mr. Daniel Parsons, of Dudley. She submitted her understanding to the claims of the truth as it is in Jesus; and her deportment in private life and amidst every day's occurrences attested the sincerity of her faith and obedience. In the circle of her family and neighbourhood, her character was the object of more than ordinary esteem and admiration. It was her happiness to render others happy. Her kind and tender heart easily melted at human woes, and in works of mercy she was unwearied, but her wisdom and discrimination were equal to her benevolence. She was ever more anxious to afford permanent, than immediate relief; studying to remove the cause of suffering and to prevent its recurrence. From a deep sense of the importance of early instruction, she distinguished herself by her attention to the improvement of the rising generation; and in her lamented death, the children of the poor especially have lost a protectress and a friend who will with difficulty be replaced. In the chamber of sickness, her Christian graces shone forth with a most engaging lustre, and piety and faith obtained a signal triumph over nature. With holy submission, and strong and animating hope she awaited the appointed time, and at length sunk into that sleep by which, through the divine mercy, her powers of activity and enjoyment will, as she humbly trusted, be unspeakably recruited and enlarged. While we cherish the sweet yet melancholy remembrance of the past, let us bow with reverence to the mysterious will of God, reposing ourselves on the assurance—welcome, beyond description, to the frail and mourning offspring of the dust—that human virtue shall not perish, and that beyond the vale of death there is a better country, where languor, disease and suffering will be unknown, and where friends will never part.

Died Feb. 26, 1809, in the 21st year of her age, ANNE FINCH, daughter of Mr. Finch of Birmingham. If to record departed merit be the office of the survivors, the death of this amiable young lady ought not to pass without

*Miss Anne Finch.*

notice. Her person was lovely; her temper uncommonly sweet, sympathizing and affectionate. She possessed a mind highly capable of cultivation, and great quickness of parts as well as of feeling.—These advantages she enjoyed perhaps, in common with many others; but what distinguishes her character is, that she was early called to sustain trials and to practise virtues more than commonly falls to the lot of so tender an age. During that period in which even virtuous and promising youth is supposed to be sufficiently employed in furnishing the mind and disciplining the heart, by way of preparation for the graver duties of life, she was already practising them. Miss Finch was deprived of an excellent mother, the worthy and beloved daughter of Dr. Priestley, at the early age of fourteen; not however before she had deeply imbibed principles of piety and moral conduct, lessons of wisdom, and habits of exertion which that mother, during her long decline, had anxiously endeavoured to fix upon her mind; knowing the task which would devolve upon her. She was the eldest child of seven, and from that period to the day of her death she supplied her mother's place in the family, and was house-keeper, nurse, companion, instructress, to her father to her younger brothers and sisters. It was a touching sight for those who knew her in the interior of her home, to see a blooming young woman, her eyes sparkling with vivacity, endued with a quick and lively relish for all the innocent enjoyments of life, as well as a strong desire for intellectual improvement; caressed abroad; desired in society; where her looks, and the ingenuous expression of her quick sensations diffused joy and cheerfulness, to see her bending her mind to every matron care, every domestic occupation; the patient instructress; the prudent manager; the attentive nurse; and all this under the pressure of great difficulties and narrow circumstances, which made the care of a family to her, a truly serious and painful occupation.—In the last of these employments, that of a nurse, she caught a fever, which after a fortnight's illness, ended fatally, notwithstanding the kindest and most un-

remitting attentions of medical and other friends. The death of the young naturally excites sympathy, but seldom has there been a more general sensation of the kind than on the present occasion, both in the town where she lived, and among an extended circle of friends and acquaintance. Her affectionate father and her younger sisters have sustained an irreparable loss. For herself, perhaps it ought not to be considered as a misfortune; that early maturity in virtue, has met with an early dismissal from the cares and troubles of life.

\* When loveliness, arrayed in opening bloom,  
Framed to delight the sense, the heart  
to cheer,  
Sinks early blasted to the silent tomb,  
Who can suppress the sigh, restrain the  
tear?  
But faith sheds comfort on the troubled  
mind,  
And gratitude recounts what once was  
given;  
To him who lent it be the boon re-  
signed:  
What soul so spotless, kind, and good  
for heaven?

*Stoke Newington.*

Died 14th March, 1809, aged 74 years, Mrs. MARY BARTON, relict of Mr. Samuel Barton, of Mill Bank, Norbury, and parish of Stockport, Cheshire. She was a sincere believer in the Christian religion, and looked forward to her dissolution, with that tranquillity and resignation, which was the reward of a life spent in the exercise of every domestic virtue. She was interred with her late husband, (whose death is mentioned in the Obituary for Oct. 1807.) in the burying ground of Dean Row Chapel, near Wimslow.

Lately died, at Moretonhamstead, Mr. WILLIAM SMALE. In the walks of domestic charities and social duties, he was an example of the power and value of undefiled religion. Amidst the sorrow which nature and affection feel on his removal, it is a theme of gratitude that his virtues can charm us in remembrance, and that faith realizes the re-union of kindred spirits in happier and more lasting scenes.

## INTELLIGENCE.

### TRANSACTIONS OF THE PARISIAN SANHEDRIM.

[Continued from p. 633.]

Our last article under this head, concluded with a statement, that a commission of five of the Jewish Deputies had given in a report on the ceremonies to be observed on the Emperor Napoleon's birth-day. That day, August 15, 1806, was observed by the Deputies, with many forms and much enthusiasm. We have before (M. Repos. Vol. 1. p. 497) given a brief account of the mode of its observance; but we are persuaded, that our readers, in general, will be interested with a more particular detail; we proceed, therefore, to lay before them, the proceedings of the Deputies on that singular occasion, together with a sermon delivered before them, and a hymn sung by the whole body; documents not a little extraordinary, and certainly worthy of preservation.

"On the 15th of August, at ten o'clock in the morning, the deputies met in the hall of their sittings. The bust of his Majesty the Emperor, adorned the hall. At this sight, cries of *Long live the Emperor* burst from every one. The President presented to the assembly an ode in Hebrew, composed by M. J. Mayer, on the Festival of NAPOLEON THE GREAT. This ode was received with acclamations by the assembly. At eleven o'clock, the deputies began their procession for the grand Synagogue; they walked in silence, in the greatest order, with the President at their head. The Temple was ornamented with taste. The name of Jehovah, the cyphers, and the arms of Napoleon and Josephine shone on every side. The ark, which contained the book of the law, was sur-

\* Dr. Aikin's Poems.



rounded and over-shaded by shrubs and flowers; seats were prepared for the President and the officers of the assembly, for the Rabbies, and some other persons. The deputies formed a circle, into which were admitted many Jewish and Christian spectators, from among the most distinguished citizens. The ladies, according to custom, had a separate gallery. Order and serenity prevailed every where; all countenances exhibited the most heart-felt satisfaction; manifesting, on so glorious, so fortunate a day, their gratitude to a monarch, who, amidst so many labours, has made the fate and the social happiness of the descendants of Israel the special object of his attention. Chorusses and hymns began the ceremony. The President, M. Furtado, afterwards delivered a discourse, tracing a rapid sketch of the persecutions which the Jews had to encounter during two thousand years, till the epocha when, recalled in France to the enjoyment of their civil and political rights, they saw the first dawn of their complete regeneration. He concluded, by exhorting his brethren to bestow the greatest care on the education of their children, in order to enable them to repay to the country the manifold benefits conferred upon them, and those which were still in expectation. This discourse of the President's was received with loud plaudits. MM. Segre, Zinzheimer, and Andrade, Rabbies and deputies, delivered sermons; the first in Italian, the second in German,

and the third in French. M. Segre clothed the sentiments of a mild and persuasive morality in elegant language. The sermon of M. Andrade was marked by numerous and appropriate quotations from the Holy Writ. M. Zinzheimer traced a more detailed picture of the different epochas of Jewish history. The same Rabby, in taking from the ark the book of the law, and in presenting it round the temple, pronounced a prayer for the happiness of all Frenchmen, which excited the liveliest emotion. Psalms and Hymns were afterwards sung; and when they came to the prayer which Jews are accustomed to put up, for sovereigns, enthusiasm knew no bounds. Cries of *Long live the Emperor and King*, in Hebrew and in French, proceeded from every mouth. Thus was this festival rendered remarkable by all the peculiarities which characterise the most ancient people on earth, blended with the patriotic effusions so natural to all Frenchmen. During a symphony of Haydn, collections were made by Mdles. Julie-Theodore Cerf-Berr, Caroline Wolf, and Schmoll, accompanied by M M. Avigdor, Rodrigues, sen. and Castro, jun. The produce was distributed among the poor of all persuasions. In the evening the synagogue, and the hall of the sittings of the assembly were illuminated; the deputies met afterwards in private parties, in which the health of the Emperor, and of his august family, were drank with fresh enthusiasm.

[To be continued.]

#### AFRICAN INSTITUTION.

The annual meeting of this laudable society was holden on Saturday, the 25th instant at the Freemason's Tavern, his highness the Duke of Gloucester, patron and president, in the chair. The Report of the proceedings of the directors was ordered to be published, and will be analysed in this work, as soon as it appears. The Earl of Moira having informed the meeting in a very impressive speech, of his having recently learnt that SIR SIDNEY SMITH had been presented by the Prince Regent of Portugal with an estate, and with a number of negro-slaves, to be employed in cultivating it; and that the use Sir Sidney had made of this gift was immediately to liberate the

slaves, and to allot to each of them a portion of this estate, to be cultivated by them as free labourers, for their own exclusive benefit:—It was resolved unanimously, on the motion of Mr. Wilberforce;—That his Royal Highness the Duke of Gloucester be requested to communicate to Sir Sidney Smith, the high sense entertained by this meeting, of his admirable judgment and liberality in the above instance, and to return him their warmest thanks for a conduct which is so truly honourable to the British name and character, and which may be expected in the way of example to be productive of the happiest effects.

We wish by quoting the above resolution to express our admiration of Sir Sidney's conduct. Without meaning any disrespect to the military profession, we could almost hope that he may be

less known hereafter by the appellation of, *the Hero of Acre*, than by that (which is well-deserved) of THE PHILANTHROPIST OF THE BRAZILS!

### A COMPLETE LIST OF NEW PUBLICATIONS ON MORALS AND THEOLOGY IN MARCH, 1809.

#### 1. *Select List.*

Abolition of Tythes recommended, in which the increasing and unjust claims of the Clergy are fully examined and disputed. By R. Flower. 1s. 6d.

The Warrior's Looking Glass: wherein is shewn from many high authorities, the trivial causes, cruel nature, direful effects and anti-christian spirit and practice of war. By G. Beaumont, Minister of the Gospel of Peace, Sheffield. 2s. 6d. bds.

#### 2. *Publications relative to the Fast Day.*

A Form of Prayer used in all Churches and Chapels in England and Ireland, on Wednesday, Feb. 8, 1809, being the day appointed for a General Fast. 6d.

A Formulary for the Fast Day; by a Presbyterian Clergyman. 6d.

A Sermon on the Equity of Divine Providence, adapted to a General Fast, and preached Feb. 17, 1808. By John Pring, B. A. 1s. 6d.

A Sermon preached on the Fast Day, Feb. 8, 1809, at the Parish Church of Loughton, in Essex. By the Rev. Robert Baynes, L. L. B. Curate. 1s.

#### 3. *Sermons in Volumes.*

Sermons by the Rev. Sydney Smith. 2 vols. 8vo. 18s.

Four Discourses, on Subjects relating to the Amusement of the Stage: preached at Great St. Mary's Church, Cambridge, on Sunday, Sep. 25, and Sunday, Oct. 2, 1808; with copious Supplementary Notes. By James Plumtre, B.D. 7s.

#### 4. *Single Sermons.*

The Connexion between the work of Man's Redemption and the Divine Nature of the Agents engaged in it. A Sermon preached before the University of Oxford at St. Mary's, Nov. 27, 1808. By C. R. Cameron, M. A. of Christ Church. 1s. 6d.

A Sermon on the Roman Catholic Question, preached by the Rev. W. Boycott, M. A. at the Archdeacon's Visitation at Norwich, May 19, 1808. 1s.

A Sermon preached before the Grateful Society, in All Saint's Church, Bristol. By the Rev. W. Shaw, D.D. 1s.

A Sermon on the Duties of Public Worship, preached at Bath. By J. Gardiner, D.D. 1s. 6d.

A Sermon preached in the Church of Coln St. Deny's, after the Funeral of the late Rev. J. Hare, A. M. By Edward Durell, A. B. 8vo. 1s.

The Way in which we should go; a Sermon, preached in the Parish Church of St. Botolph, Cambridge, on Sunday, Dec. 11, 1808, for the benefit of the New School, established on Dr. Bell's and Mr. Lancaster's Plan of Education. By James Plumtre, B.D. 1s.

The Importance of the Promises of God concerning the Salvation of the Heathen: a Sermon, preached before the Netherland Missionary Society, at Rotterdam. By the Rev. Matthew Jorissen, Minister at the Hague. Translated from the Dutch. For the benefit of the Missionary Society. 1s.

Youth admonished to submit to the guidance of God. A Sermon, preached at the Chapel, in Fish Street, Kingston upon Hull, Jan. 8, 1809. By George Payne, A. M. Published at the Request of the Church. 8vo. 1s.

#### 5. *History and Biography.*

The History of the Dissenters, from the Revolution in 1688, to the present time; containing an Account of the several Denominations, with an Introductory Sketch of the History of Religion previous to the Revolution; and a View of the State of Religion in the British Empire and the World at large, during the three periods into which the Work is divided. By David Bogue and James Bennett. Vols. I. and II. price 10s. 6d. each. To be completed in Four Volumes.

The Life of John Bunyan, Minister of the Gospel at Bedford; in which is exemplified the power of Evangelical Principles. By Joseph Ivimey. With



a fine Portrait, and a Fac-simile of Mr. Bunyan's hand-writing. 4s. 6d.

Memoirs of the Life and Writings of Percival Stockdale; containing many interesting Anecdotes of the illustrious Men with whom he was connected. 2 vols. 8vo. 11. 1s. Portrait.

6. *Controversy.*

The Royal Veto on the appointment of the Irish Roman Catholic prelate, considered, in a Reply to the Rt. Rev. Dr. Milner's Letter to a Parish Priest. By an Irish Clergyman. 2s. 6d.

The Christian Advocate. Designed to plead the Cause of Primitive Christianity. No. I. (To be continued Monthly.) 8vo. 1s.

The Grounds on which the Church of England separated from the Church of Rome reconsidered, in a view of the Romish Doctrine of the Eucharist, with an Explanation of the Ante-penultimate Answer in the Church Catechism. By Shute, Bishop of Durham. 1s. 6d.

7. *Poetry.*

An Elegiac Tribute to the Memory of our much lamented Hero, Sir John Moore. By Mrs. Cockle. 2s.

Hymns and Poems, Doctrinal and Experimental, on a variety of Subjects, best adapted for those who know the plague of their own hearts, and are fully persuaded that Salvation is entirely of Grace. By D. Herbert. Demy 8vo. 8s.

Poems for Youth; adapted for Juvenile Readers on Sacred and Moral Subjects. 1s. 6d.

8. *Miscellaneous.*

Report of the Trial in an action, Nightingale versus Stockdale, for a Libel contained in a Review of the "Portraiture of Methodism:" Tried at Guildhall, before the Rt. Hon. Ld. Ellenborough and a Special Jury. Saturday, March 11, 1809. 8vo. 2s. 6d.

The Alexandrian School; or a Narrative of the First Christian Professors in Alexandria; with Observations on the Influence they still maintain over the Established Church. By Mr. Jerneingham. 2s.

An Essay on Sepulchres; or a Proposal for erecting some Memorial of the illustrious Dead in all ages, on the spot where their remains have been interred. By William Godwin. Cr. 8vo. 4s. extra boards. Frontispiece.

Pious Remains of the late Rev. James Moody, of Warwick. 12mo.

Twenty-one Letters to a near relative at School. By the Rev. J. Newton. 12mo. 2s.

Remarks on the Nature and Design of the Sufferings of Christ. By the Rev. J. Harria.

A Plain and Serious Address, from a Parochial Clergyman to his Parishioners at the commencement of the New Year. 1s. 6d.

A Concise and Impartial Statement of the Religious Opinions, general Character, &c. of the most eminent Sects and Parties which divide the British Christian Church, &c. in a familiar Conversation between a Youth and his Friend. By C. Hulbert. 12mo.

9. *New Editions.*

An Exposition of the Old and New Testament, by John Gill, D. D. With an Account of his Life and Writings, by John Rippon, D. D. Part I. Demy 4to. 16s. To be completed in 18 Monthly Parts. Portrait.

The Lives of the Reformers. By Wm. Gilpin, M. A. 2 vols. 8vo. 18s.

The Works of Lord Bolingbroke, with his Life, by Dr. Goldsmith, now enlarged. 3 vols. 8vo. 2l. 12s.

NOTICES.

Mr. Wright's Apology for Servetus, which we reviewed in our Second Volume. p. 34, is we are happy to find, republished in a smaller size and at a cheaper price than the original nine shilling 8vo. The new edition is sold at 6s. and may be had of Mr. Eaton.

The *Apology* is dedicated with great propriety, to the admirers of Andrew Fuller's book on the tendency of Calvinism. Mr. W. argues conclusively that Calvinism ought to be judged of by the spirit and conduct of Calvin, from whom it takes its name. He was a murderer. The conclusion may be resisted by Calvinists, but then let them be candid, and while they hold the same tenets with Calvin, let them reject his name, a name polluted with blood.—The History of Servetus cannot be too much known. It is history; undeniable history; though we hear that a champion of orthodoxy has had the temerity to pronounce the whole affair a "SOCINIAN LIE!"

UNITARIAN BOOK SOCIETY.—

The Annual Meeting of this Society will be holden on Thursday, the 20th of April, at the City of London Tavern.

Bishopsgate Street. Further particulars may be known by application to Ebenezer Johnston, Esq. Treasurer, or the Rev Jeremiah Joyce, Secretary.

Proposals are now circulating for a new edition by subscription of Dr. Griesbach's Greek Testament, which is intended to be a faithful reimpression of

the whole of the last edition, including his Prefaces, Prolegomena, Notes and Appendix, without any abridgment or omission. We shall be able to lay before our readers further particulars respecting the Editor's Plan, &c. in our next number.

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## CORRESPONDENCE.

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We have been obliged to leave out of the present Number, the *Say Papers* and the *Review of the Publications of the Unitarian Fund*, with other matter arranged for publication.

The following communications, received within the month, are intended for insertion: — Defence of Mr. Belsham's interpretation of 2 Cor. viii. 9, in reply to Mr. Marsom; "A Country Schoolmaster," on the Improved Version; Mr. Bull on the use of Unitarian Liturgies; Mr. W. Wilson, on his "History and Antiquities of the Dissenters."

The following are under consideration: — M. H. on Unitarian Popular Preaching; *A Layman's Catechism*; Discussion of the Propriety of keeping Fast Days.

*Theologus* on the Improved Version, arrived too late for publication, but shall appear in our next: The same of Chariclo's Postscript.

M. H. is informed that the Tract inquired after by him, is published by Eaton, 187, High Holborn.

In our next will be given a Memoir of Dr. Paley. Some Account of Mr. Rathbone. Anti-Baptists justified in baptizing Infants. On the Decline of Presbyterian Congregations. The Cottage, a Poem, &c. &c.

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## ERRATA IN THE LAST NUMBER.

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Page 93, col. ii. for *cautus* read *cautus*.

In the Obituary of *Mrs. Greaves*, the last line of p. 113, is placed by mistake at the head of col. ii. p. 114.

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